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“1st and 2nd CORINTHIANS”

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The information in this book was prepared for a study of the books of 1st and 2nd Corinthians as a part of the work of the On-Line Academy of Biblical Studies. These lessons and many other lessons can be viewed at www.oabs.org.

This material was prepared by Charles Coats who works with the church of Christ that meets at 340 North Summit Street, Webberville, Michigan. This information is made available in book form to be used in spreading God's word throughout the world.

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If you have any questions, please do not hesitate to contact me.

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1 & 2 CORINTHIANS

I. AN OVERVIEW OF OUR STUDY

- a. In this study, we will look deeply into the two books written to a congregation that had many problems.
- b. The Corinthian brethren had the major problem of division (1 Cor. 1:10), which was caused by various other issues.
- c. In the first letter, Paul addresses questions brought from the Corinthians themselves, both in person (1 Cor. 1:11) and by letter (1 Cor. 7:1).
- d. The second letter was written to comfort the brethren and to further encourage them to faithfulness (2 Cor. 1:1ff).
- e. We will also look at some historical background to the city and the area, the early history of the church in Corinth, and the background of the writer of the book.
- f. In all, we want to learn the valuable lessons for us today. Remember: a failure to learn from history is certain to cause us to repeat the mistakes of the past.

II. A STUDY OF ANCIENT CORINTH

- a. The city of Corinth was founded before 800 B.C. and became the wealthiest city in Greece by 750 B.C.
- b. It was famous for its workers in bronze and clay, and for its naval architects.
- c. Corinth was located on the isthmus that connects the lower portion of Greece with the upper portion of Greece.
- d. It had three harbors.
 - i. Cenchrea – About 8 ½ miles to the east, it is mentioned in Rom. 16:1 where we find the congregation at Cenchrea mentioned.
 - ii. Schoenus – Also to the east, it was much less used than Cenchrea.
 - iii. Lechaemum – About 1 ½ miles to the west, this harbor welcomed trade from Italy and points west.
 - iv. Because of its position, Corinth became a very prominent city in ancient times.
- e. Because sailors dreaded making the voyage around the southern tip of Greece in the Peloponnesus and in order to save time, smaller ships were transported across the isthmus at Corinth by literally being dragged across from one side to the other on a road called the Diolkos. Larger vessels would have their cargo unloaded on one side and transported across the isthmus.
- f. Attempts were made to build a canal across the isthmus, including one by Nero around 66 A.D., but none were successful. It was not until 1893 that a canal was finished.
- g. Around 734 B.C., Corinth had colonized the island of Corfu, off the western coast of Greece, and also had a colony at Syracuse in Sicily.

- h. Corinth's biggest rival lay about 40 miles away – the city of Athens. According to their stories, Athens' chief goddess, Athena, defeated Poseidon, the chief god of Corinth, for control of Athens. From 431 – 404 B.C., Corinth sided with Sparta in the Peloponnesian War against Athens. Sparta won this war.
- i. The Roman general, Mummius, destroyed Corinth in 146 B.C. and Corinth lay in waste for about 100 years.
- j. In 44 B.C., Julius Caesar rebuilt the city and made it the Roman capital of the province of Achaia.
- k. Paul visited the city around 51 A.D. (Acts 18) and wrote two letters to the congregation here (Letters were written around 57 a.d.). Paul preached in Corinth for 1 ½ years. Apollos also preached here not long after Paul had been in Corinth (Acts 18:27-19:1). 2 Cor. 12:14 and 13:1 indicate that Paul had visited Corinth on two occasions and was planning on visiting the city for a third time.
- l. In Acts 18:12, we read of Gallio, the deputy of Achaia. History has shown us that Gallio was the deputy in 51 A.D. It is this date that is used in helping to date other events in the New Testament.
- m. One cannot get a full appreciation for the letters to the church at Corinth without understanding the difficulties the church faced in this area.
 - i. Because of its geographical position, trade came from the East and the West, thus bringing with it people from every portion of the world. Corinth was a melting pot of people. {Corinth was estimated to have had 750,000 people; Athens, 250,000}.
 - ii. With this influx of people came their various religious beliefs. Paganism ruled religion in Corinth.
 - iii. Corinth had many temples to its gods and goddesses. In ancient Corinth was the Temple of Apollo, and above Corinth on the Acrocorinth was the Temple of Aphrodite (served by 1000 “priestesses” – we would call them prostitutes)..
 - iv. Because of its seagoing economy, the chief god of Corinth was Poseidon, the god of the sea.
- n. While we are familiar with the Olympic Games, which today are athletic contests between various countries, when these games began, they, and others like them, were actually started in order to honor various gods. In Corinth, all that they did was tied to their religion. The Olympics were one of four major events in Greece, with each being tied to a god.
 - i. Isthmian Games
 - 1. These were started at Corinth around 581 B.C. and were held every two years.
 - 2. These games honored Poseidon.
 - ii. Olympic Games
 - 1. The first known Olympics was held in 776 B.C. and for its first 13 occurrences there was only one contest – a race of about 200 yards. The Olympics were held to honor Zeus.
 - 2. In 708 B.C., wrestling and the pentathlon were added.

3. In 688 B.C., boxing was added.
 4. In 680 B.C., the 4 horse chariot race was added.
 5. When Rome conquered Greece, the emphasis of the games changed from religious to the athletes competing for money.
 6. In 394 A.D., the Olympics were banned by Emperor Theodosius because the games had lost their meaning.
 7. The modern Olympics began in 1896, after a 1500 year absence.
- iii. Nemean Games
 1. These games started around 573 B.C. and were held every other year at the shrine of Zeus in Nemea.
 2. The games included athletic and musical contests.
 - iv. Pythian Games
 1. Originally held every 8 years, by 582 B.C., they were held every fourth year, the year before the Olympics.
 2. They were named for the monstrous serpent, Python, which was (according to legend) killed by Apollo when he was 5 days old.
 3. These games honored Apollo and were held at Delphi.
 4. They were originally contests between singers, but eventually athletics, horse racing, historians, dramatists, poets, and artists became a part of these games.
 - o. Ancient Corinth made life difficult for the church simply because there were many distractions and beliefs in this area. Thus, much teaching would need to be done to instruct these people in the way of God, which was totally opposite of what they had believed all their lives. They did not have to make “little” changes in their lives; they had to make “giant” changes in their lives. All they did had been tied to their personal religious beliefs, now they would have to give these up and learn to trust in God and follow his will.

III. THE WRITER OF THE BOOKS

- a. If anyone understood what it meant to give up everything to serve Christ, it was Paul (Phil. 3). Paul was a self-described Jew of Jews, yet did not count that as being of more value than serving Christ and going to Heaven.
- b. Notice the following things about Paul:
 - i. We are first introduced to him in Acts 7 at the stoning of Stephen. We find laid at his feet garments of those who were casting the stones (Acts 7:58). He is described as a young man.
 - ii. In Acts 8, we find Paul as one who persecuted the church severely (Acts 8:3). Paul had proudly served the Jews in this capacity, even casting his voice against those he arrested (Acts 26:10).
 - iii. Paul worked hard against the church, forcing many to blaspheme against God, and was so fervent in his hatred for the church that he “*persecuted them even unto strange cities*” (Acts 26:11).

- iv. By the statement made in Acts 26:10, it is believed that Paul was a member of the Jewish Sanhedrin. And if so, he held a position of high authority.
- v. The changing event in Paul's life was his meeting with Jesus on the road to Damascus (Acts 9). It was here that he understood that he was really persecuting Jesus when he persecuted Jesus' church. Paul came to his senses and wanted to know what to do to be saved.
- vi. When Ananias brought the gospel message to Paul, he was baptized into Christ (Acts 9:17,18; Acts 22:16). From that point on, Paul became a zealous preacher of the Word, and oftentimes, a hated foe of the Jews.
- vii. Paul was a diligent servant teaching the message throughout the world. His journeys took him to Asia Minor, Greece, and Palestine. There is even the indication that Paul went as far as Spain in preaching the gospel (Rom. 15:28).
- viii. Paul was one who not only taught face to face, but communicated often by letter. 13 of the New Testament books were written by Paul (Romans through Philemon). It is possible that he also wrote the book of Hebrews. There is also the mention of a letter Paul wrote to Laodicea, which we do not have (Col. 4:16).
- ix. The telling verse of Paul's commitment to Christ is Acts 21:13: *"Then Paul answered, What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus"*.
- x. Paul's desire for the faithfulness of the Corinthians comes from the heart of one willing to die for Christ. Thus, while he wants to come in gentleness, he will come with a rod (1 Cor. 4:21) and he will not spare if he comes and they have not repented (2 Cor. 13:1,2).

IV. A BRIEF OVERVIEW OF 1 CORINTHIANS

- a. This is a book that addresses several problems in Corinth. None of the problems are beneficial to the church, but have caused division and therefore have weakened the church.
- b. Here are some of the problems addressed in this book:
 - i. Lack of unity (1:10; 12:14ff)
 - ii. Following of men (1:12; 3:4)
 - iii. Wisdom of man versus the wisdom of God (1:18ff; 3:18)
 - iv. Stay with that which is in Heaven (4:6)
 - v. Sin in the camp (5:1ff)
 - vi. Taking one another to court (6:1-8)
 - vii. Following immorality (6:9ff)
 - viii. Sexual relations in marriage (7:1-5)
 - ix. Christians married to non-Christians (7:12ff)
 - x. Virgins and marriage (7:25ff)

- xi. Abuse of liberties (8:1ff; 10:24-30)
 - xii. Supporting a preacher financially (9:1-16)
 - xiii. Following idolatry (10:1ff)
 - xiv. Understanding roles (11:1-16)
 - xv. Abuse of the Lord's Supper (11:17-34)
 - xvi. Abuse of spiritual gifts (12:1-14:40)
 - xvii. Lack of love (13:1-13)
 - xviii. Failure to believe in the resurrection of man (15:1-34)
 - xix. Failure to understand the nature of the resurrection (15:35-58)
 - xx. Concerning giving (16:1,2)
- c. Understanding that Corinth was a pagan town that enjoyed freedom and prominence, it is no wonder that the church was having difficulty, especially in the areas of meats sacrificed to idols, women's roles, and humility.

V. 1 CORINTHIANS 1

- a. Paul's greetings to the Corinthians (1-9)
- i. The writer – Paul, the apostle, with Sosthenes (1) (Acts 9:15; Gal. 2:7,8).
 - ii. The recipients – The church of God at Corinth (2).
 - 1. Sanctified in Christ Jesus (cf. Eph. 1:1-7).
 - 2. Called to be saints (cf. Rom. 8:28; 2 Tim. 1:9).
 - 3. Call upon the name of Christ (that is, they who obey Christ – cf. Rom. 10:13ff).
 - iii. Paul's prayer for the Corinthians (4-8).
 - 1. He is thankful they are his brethren (4).
 - 2. He prays that they will be enriched in their knowledge and speech (5,6).
 - 3. He desires that they continue to grow and will not be behind any (7).
 - 4. He reminds them they are waiting on the coming of Jesus (7).
 - 5. He prays they will be faithful so that when Jesus comes they will be confirmed by Jesus (8).
 - iv. He reminds them they were called by God, who is faithful, unto the fellowship of Christ (9; Heb. 10:23; 13:5; Matt. 28:20).
- b. The shameful division at Corinth (10-17)
- i. There were to be no divisions among them (10).
 - ii. They were to speak the same thing, and be perfectly joined together in the same mind (1 Pet. 3:8; Phil. 2:2) and in the same judgment (10). This is another way of saying that two cannot walk together unless they are agreed (Amos 3:3), and that a house divided against itself cannot stand (Matt. 12:25).
 - iii. They were divided over the following of men (11-13).
 - 1. They had become Paulites, Apollosites, Cephasites, and Christites. They had by exalting these men, placed them on

an equal level with Christ. Thus, they had reduced Christ to the status of mere man, and had not elevated Christ to where he should have been in their lives – Jesus the Christ the Son of God!

2. Paul asks them three rhetorical questions to help them to understand that this division was not good.
 - a. He wanted to know if Christ was divided. The obvious answer is “No”. Therefore, how can his followers be divided?
 - b. He asked them if Paul had died for them. Again, the answer is “No”. Then, why wouldn’t they follow the one who HAD died for them! (cf. Jn. 3:16; Rom. 5:7,8).
 - c. And, in whose name were you baptized? Matt. 28:19 teaches us that we are clearly baptized into the name of the Father, Son, and Holy Spirit. Thus, we are not the followers of men, but of God. What logic were the Corinthians using to reason that they could follow some man? It had to be the wisdom of men and not the wisdom of God. Paul will address this idea in verses 18ff.
3. Because they had started following men, Paul was so thankful that he had not baptized that many in Corinth (14-17).
 - a. He had baptized Crispus, Gaius, and the house of Stephanas, and maybe a few others.
 - b. He reminds them that he was not sent to baptize, but he was sent to teach. His preaching was not to be done to bring glory to him (“with wisdom of words”).
 - c. Paul’s statement in verse 17: “*For Christ sent me not to baptize*” has been used by some to try to teach that baptism is not essential to our salvation. The “logic” seems to be that if baptism was important to God, he would have sent Paul to baptize. This “logic” comes from a failure to understand God’s work in salvation.
 - i. In the three accounts of the Great Commission, Jesus did not send his apostles to baptize. He sent them to “make disciples” (Matt. 28:19), to “preach” (Mk. 16:15), and to preach “in his name” (Lk. 24:47).
 - ii. In Acts 1:8, the emphasis is again on the preaching of the word.

- iii. Therefore, the work of God's people is to take God's word out into the whole world and give people the opportunity to obey.
 - iv. Where does baptism fit into all of this? Baptism is the listener's response to the preaching of the word (Mk. 16:16). Rom. 6 shows that what made them Christians was they obeyed the doctrine that had been delivered to them.
 - v. The reason God did not send Paul, or us, to baptize is that we can only teach the word; we cannot make people obey the word.
 - vi. Baptism, essential to our salvation (1 Pet. 3:21; Acts 2:38), is man's response to the gospel (cf. Rom. 6).
- c. The preaching of the cross (18-31).
- i. In this section, Paul uses language that expresses how some feel about the gospel. He takes this language and interchanges it in his discussion. For instance, when he says the "foolish things of the world" in verse 27, he is using the term as the world sees it. Those things which the world considers "foolish" are confused with those things the world considers "wise".
 - ii. The preaching of the cross is viewed in many ways.
 - 1. To those that perish, it is foolishness (18).
 - 2. To those who are saved, it is the power of God (18).
 - 3. To the Jews, it was a stumbling block (23).
 - 4. To the Greeks, it was foolishness (23).
 - 5. To those that are called, both Jews and Greeks, it is the power of God and the wisdom of God (24).
 - iii. God's wisdom had destroyed the so-called wisdom of the world (19,20,25).
 - iv. God has chosen to use the "foolishness of preaching" to save those that believe (21).
 - v. Those who trust in their own wisdom will not be saved (26).
 - vi. God uses the things in the world to his glory, in order that we will not glory in ourselves (27-29).
 - vii. Paul reminds the Corinthians that the word of God was "*made unto us wisdom, and righteousness, and sanctification, and redemption*" (30).
 - viii. To remember they are to be humble, he teaches them to glory only in the Lord (31).

VI. 1 CORINTHIANS 2

- a. Paul's attitude in his preaching (1-5)
 - i. He did not use swelling speech or the wisdom of men. This is what false teachers use (Rom. 16:18; 2 Pet. 2:18).

- ii. He declared the word of God (cf. 1 Thess. 2:4).
 - iii. He wanted only to teach Jesus Christ and him crucified.
 - iv. In all times that Paul was with them, whether good or bad, Paul did not speak to bring glory to himself. He spoke in such a way as to instill within them the proper trust in the power of God.
- b. The natural man cannot understand the mind of God (6-16).
- i. The gospel was a message that was a mystery to those in the world, including world leaders. Had these leaders understood the message, they would not have crucified Jesus. (cf. Acts 13:26-29)
 - ii. The lack of understanding by those of the world was prophesied in Isa. 64:4 (1 Cor. 2:9). Isaiah had also prophesied this in Isa. 53:1, a statement quoted in Rom. 10:13ff.
 - iii. While there would be those who would not understand, the problem would not be that the message was not revealed to them, because God had revealed the message to them (10).
 - iv. In what way, you say? By the work of the Spirit who searches the “deep things of God” (10).
 - v. What has the Spirit revealed to us? The word of God (2 Pet. 1:20,21).
 - vi. In verses 11-16, Paul contrasts the natural man (worldly) and the spiritual man (godly) in their understanding of God’s word.
 - 1. The natural man
 - a. Does not receive the things of God (14).
 - b. The things of God are foolishness to the natural man (14).
 - c. The natural man cannot understand the things of God because they are spiritually discerned (14). We must understand that carnal minds will never understand godliness.
 - 2. The spiritual man
 - a. He will know the things that are given to us of God (12).
 - b. He proves (judges) all things (15).
 - c. He has the mind of Christ and is instructed by Christ (16).
 - 3. The natural man (carnal) cannot know the mind of God because he is involved with envy, strife, divisions, and walks as men (1 Cor. 3:3); because he follows men (1 Cor. 3:4); because he is sold to sin (Rom. 7:14); and, he is not subject to God (Rom. 8:7).
 - 4. They that would be godly must think godly!

VII. 1 CORINTHIANS 3

- a. Paul is unable to give them the deeper things of the gospel (1-4).
 - i. They were still babes in Christ (1).

- ii. They had to be fed with milk, because they could not nor can they now handle meat (2; cf. Heb. 5:12-14).
- iii. They were not ready because they were still worldly – envy, strife and divisions were present among them (3). Today, people think these things are good, yet God said that those who do these things “walk as men”. Because they had not matured in Christ, they were not ready to study deeper in God’s word and learn his word as they ought.
- iv. As long as they were following men, they would be worldly (4), and Corinth was full of people following men.
- v. The contrast between the carnal man and the spiritual man.
 - 1. Carnal man
 - a. Envy, strife, division (3)
 - b. Walk as men (3)
 - c. Align with men (4)
 - d. Wise in this world (18)
 - e. Glory in men (21)
 - 2. Spiritual man
 - a. Laborers together (9; Phile. 24)
 - b. God’s husbandry (9; 1 Tim. 3:15)
 - c. God’s building (9)
 - d. Temple of God (16; 2 Cor. 6:16; 1 Cor. 6:19,20; 3:16)
 - e. Have the Spirit of God (16)
 - f. Fools to this world (18; 1 Jn. 2:17; 1 Pet. 2:11)
 - g. Belong to Christ (23)
- b. Who we really are (5-9).
 - i. Paul and Apollos were just like all other Christians – ministers for God (5).
 - ii. No man gives the increase. Some plant and some water, but it is God who is the one the credit should go to (6). It is God’s word that will convict the soul and change the life of the person willing to obey (Rom. 6:16-18; 1 Pet. 1:23).
 - iii. God, therefore, is the one to be honored (7). No man is to be held in higher esteem than God (cf. 1 Cor. 10:31).
 - iv. We will all be judged by our own deeds (8; Rom. 2:6; 2 Cor. 5:10; Ecc. 12:14).
 - v. We are laborers together in the Kingdom, nothing more; nothing less (9).
- c. The foundation upon which to build (10-15).
 - i. We must be careful how we build upon the foundation (10). We may even build upon the foundation another has laid.
 - ii. The only true foundation is Jesus Christ (11). Building upon another foundation will give us a work that will fall. The foundation is the most critical part of a building. The best

materials can be used above the foundation, but a poor foundation will bring the whole house down.

- iii. There are various things which we can build upon the foundation – here represented by gold, silver, precious stones, wood, hay, stubble (12). A mix of that which is valuable and good and that which has no real substance. The foundation is good, but not always is it a good thing that is built upon it.
- iv. Eventually, all the works that we have built upon the foundation will be made known (13-15).
 - 1. It will be tried and the work will either stand or fail. This is a reference to those who have been taught by a Christian. Some will be good solid converts and others will not stand when tried (cf. Lk. 8:1-15).
 - 2. When those we have taught stand fast in the face of trials, we are rewarded for our work. There is no better feeling than to see those with whom we have labored endure until the end.
 - 3. When those we have taught fail, we suffer loss. There is no greater pain than seeing fellow Christians fall away.
 - 4. But, even if those we teach do fail, we can still be saved as we stand fast in the face of trials. We have to remember that we are watchman who warn the people and give them the opportunity to be saved. If they fail to heed the warning, they will be lost, but we will be saved because we were faithful watchmen (Eze. 3:17ff).
- d. Do not destroy yourself with the “wisdom of the world” (16-23).
 - i. We are the temple of God, the Spirit dwells within us, and we must not defile the temple of God (16,17). Why? Because God will destroy us, and the temple is holy to God.
 - ii. Even the pagans would understand the importance of a temple. At Corinth, they had several temples which were held in high esteem. Of course, the temple of God that was in Jerusalem was a sacred place of worship. Now, though, rather than a building that is a temple being held in high esteem, God teaches us that we are the temple of God. Note also, that we are the priests of God (1 Pet. 2:5,9), and we are the sacrifice (Rom 12:1,2). In every analogy given about us, we are to honor God with our lives and our bodies.
 - iii. If we measure ourselves by the things of the world and think we are wise, we are fools in God’s sight. The wisdom of the world is foolishness with God. If we want to be wise before God, we must become fools to the things of the world. Those wise in the ways of the world will fall by their own foolishness.
 - iv. As Christians, we should not glory in men, because all things are ours. We have all, including Christ (Cf. 2 Pet. 1:3; Phil. 4:19).

VIII. 1 CORINTHIANS 4

- a. Why are you puffed up one against the other? (1-8)
 - i. Continuing to teach the church at Corinth to be united, Paul again argues against their following men. He reminds them that Christians are the stewards of God (1), therefore we have been left with a charge (cf. Matt. 25:14-30). As stewards, we must be faithful (2). They were to remember their responsibilities as stewards to serve God faithfully.
 - ii. In verses 3-5, Paul counsels against man's judgment. In fact, he does not even judge himself, that is, measure himself by himself. The one that judges him is the Lord. Therefore, do not judge by man's judgment as everything will be brought to light by God, and then we will receive the praise that counts – the praise of God. This passage does not condemn all judging; just judgments made according to man's standards (cf. Matt. 7:1-5).
 - iii. They should use Apollos and Paul as their examples. These two worked together to advance the cause of Christ, no one being better than the other. They must learn to not be puffed up one against another.
 - iv. Paul wonders how they could think that one was better than another, since all of us received our salvation in the same way and all needed salvation because of sin (cf. Rom. 3:23). Why would they act like they had done it all themselves (7)? How often Christians today forget they are all equals in Christ (Gal. 3:27-29).
 - v. Paul desires that they be what God wants them to be so they can all enjoy the good fellowship together.
- b. The apostles as examples (9-13)
 - i. Considering what the apostles had and would suffer, how could the Corinthians exalt themselves? In verse 10, Paul says the apostles were “weak”, yet the Corinthians were “strong”. The Corinthians were “honorable” and the apostles were “despised”. Here again, is an interchange of words. While the apostles had endured much and remained faithful, they were despised by the world. Yet, the Corinthians had failed God, and were exalted by the world. Ironic, is it not?
 - ii. A look at the apostles
 1. They were appointed to death (9).
 2. They were a spectacle to all (9).
 3. They were “fools” for Christ's sake (10).
 4. They hungered, thirsted, were naked, buffeted, and had no certain place to dwell (11).
 5. They supported themselves with their own hands (12).
 6. They remained faithful (12,13).
 - a. Being reviled, they blessed.
 - b. Being persecuted, they suffered it.
 - c. Being defamed, they entreated.

- d. They were made the filth of the world.
- c. Paul encourages them to follow him (14-21).
 - i. Paul was not trying to shame them, but to warn them. Paul had a special care for them, for he had “fathered” them. It was Paul’s work that began the church in Corinth (Acts 18).
 - ii. Paul exhorts them to follow his example (16).
 - iii. He had sent Timothy to them to remind them of Paul’s life.
 - iv. Some at Corinth had thought that Paul would not come. These people believed no one could touch them.
 - v. Paul would be coming to them, and he would not listen to what men had to say, but he would measure everything by the power of God, that is, his word (19; Rom. 1:16).
 - vi. It was their choice – would Paul come with a rod or in love?

IX. 1 CORINTHIANS 5

- a. Paul deals with a specific issue at Corinth that was so shameful even the Gentiles did not speak of such a thing (“*as is not so much as named among the Gentiles*” – vs. 1).
- b. The specific sin is one who has his father’s wife, therefore is guilty of fornication (1).
- c. Rather than being in sorrow for a brother gone astray, they are puffed up. This person should have been taken from among them (2).
- d. Verse 3 shows us that we can make judgments based on reliable evidence, even if we are not present when the deed takes place, or present in the area. Based on the information they had given him, Paul had made the judgment that this brother should be removed from them (3-6).
 - i. When they came together, they were to withdraw from this brother based on the authority of Jesus Christ (4).
 - ii. They were to deliver this brother to Satan, that is, send him out into the world to the things he so desired at this time (cf. 1 Tim. 1:19,20; Rom. 1:24,26,28). The hope is that when a brother goes into the world, he will become disgusted with that which the world has to offer and come back to the blessings of God.
 - iii. Again, rather than glorying in this person’s misdeed, they should understand that, if this is left unchecked, the leaven of sin will infiltrate the whole congregation (5). The eventual end of such a thing is that the entire congregation will be lost.
- e. The Corinthians must remember that they are to serve God in purity. Jesus is our example and is pictured as our Passover (7,8). During the Passover, no leaven was allowed in the house (Ex. 13:7). Therefore, as Jesus was pure, we must be pure. Purge out the old leaven, and put on that which is unleavened (sincerity and truth).
- f. Obviously, such an injunction as they had just received would cause them to think if they could have any dealings with anyone. Paul helps them to understand what they can and cannot do in verses 9-13.
 - i. They were not to company with fornicators (9).

- ii. Yet, there must be some association with the world, because otherwise we would have to leave the world (10).
- iii. But, with a brother in sin who refuses to repent, we are not to eat with this person (11).
 - 1. Fornicator – male prostitute
 - 2. Covetous – eager for gain
 - 3. Idolater – image worshipper
 - 4. Railer – abusive
 - 5. Drunkard – tipsy
 - 6. Extortioner – rapacious (taking by force, ravenous, greedy)
- iv. There is nothing we can do with those in the world who are in sin, but we can do something about keeping the church pure (12; Rom. 16:17,18; 2 Thess. 3:6; Tit. 3:10; 1 Tim. 1:19,20).
- v. We must put away those in sin from among us (13).

X. 1 CORINTHIANS 6

- a. While Corinth was used to seeing people taken to court over various matters, it was not the case that the church should be involved in such things. A group of people who were supposed to make decisions based on God's word, and use the wisdom of God, must not relegate themselves to relying upon the "wisdom of men" in deciding matters between them.
- b. Such a concept presented itself with a myriad of problems.
 - i. They were going to law before the unjust (1).
 - ii. They were supposed to be the ones judging the world. Their wisdom was to be wiser than the world's (2).
 - iii. They should have been able to judge the smallest matters (2).
 - iv. They would be those who would judge angels (3).
 - v. They would judge the world and angels. Why could they not judge the things that pertain to this life (3)?
 - vi. Even the least esteemed in the church could handle this issue (4).
 - vii. Surely there was someone among them who could rule in these matters (5).
 - viii. They were airing their problems before the unbelievers (6).
 - ix. Rather than bringing reproach upon the church, they should suffer the wrong. It would be better for them to be cheated than to shame the church (7). If it cannot be handled among brethren, then one must give and take the wrong. The church must be foremost in the lives of Christians.
 - x. Because they were going to law against their brethren, they were cheating one another by displaying their lack of unity before the world they were supposed to be trying to convert (8).
- c. We have to remember that even if everyone around us does the wrong thing, we must do the right thing. If others mistreat us, we must not return like for like. We are to love our enemies and pray for those who spitefully use us (Matt. 5:44-48).

- d. To help them understand the consequences of being unrighteous, Paul addresses some general and some specific issues they had been involved in (9,10). These would not inherit the kingdom of God.
 - i. The unrighteous.
 - ii. Fornicators – illicit sexual activity
 - iii. Idolaters – image worshippers
 - iv. Adulterers – illicit sexual activity with one who is married
 - v. Effeminate – the receiver of homosexual activity
 - vi. Abusers of themselves with mankind – sodomite
 - vii. Thieves – stealing, robbery
 - viii. Covetous – greedy for gain
 - ix. Drunkards – tipsy, sot
 - x. Revilers – abusive in language
 - xi. Extortioners – obtain by coercive means
- e. They had once been these things but now they were washed, justified, and sanctified (11). This helps us to understand the true idea of repentance. We once were, but we are not any more!
- f. Contextually, verse 12 can only be talking about matters of liberty.
 - i. Verse 9 and 10 just listed several things which were not lawful.
 - ii. Acts 5:29 shows us that we must obey God. God’s directives are always lawful.
 - iii. Paul is giving a three fold test as to whether we should be doing something that is a matter of option.
 - 1. Is it lawful? That is, does it violate God’s law?
 - 2. Is it expedient? Not all matters of option are beneficial for us, or at least, at that moment. If it is not beneficial, it cannot be done.
 - 3. Is it entrapping? Am I a slave to it? If so, I cannot do that thing.
- g. For those who would try to make matters of doctrine no different than matters of opinion, Paul shows the folly of this in verses 13-20.
 - i. Eating of meat was a matter of opinion, and if we eat meat, it only works with the belly for our good. And both the meat and the belly will be destroyed by God.
 - ii. In contrast to this, fornication does not work with the body for our good. Why? Because fornication is a sin that violates God’s plan for the body. The body belongs to the Lord. If we glorify God in our body, we work together with Christ to influence others.
 - iii. We will one day face God in judgment. We must be pure before God (14).
 - iv. That which belongs to Christ must not be joined to that which is of the Devil. You cannot have Christ and the devil – they are opposed one to the other.
 - v. When one commits fornication, he or she becomes one with the other fornicator.
 - vi. When we follow Christ, we become one with him (17).

- vii. Since fornication opposes Christ, then flee fornication. We sin against ourselves if we commit fornication.
- viii. Our bodies are the temple of Christ and we must glorify Christ with our bodies (19,20). Why? We were bought with a price.

XI. A BRIEF STUDY OF DISCIPLINE

- a. The concept of discipline is to correct someone who is in error. Biblically, it entails everything from instructing someone to withdrawing fellowship from someone.
- b. Discipline is not an option. Passages that deal with discipline show that we are commanded to discipline.
 - i. Matt. 18:15-17 – The need to correct those who sin against us
 - ii. Acts 8:20ff – Simon is corrected by Peter
 - iii. Rom. 16:17,18 – Mark and avoid those who cause divisions or do that which is contrary to the Truth
 - iv. 1 Cor. 5:5 – To deliver such a one unto Satan
 - v. Gal. 2:11-15 – Paul withstood Peter to the face before them all
 - vi. Gal. 6:1 – Restore those who are in error
 - vii. 2 Thess. 3:6 – Withdraw from those who walk disorderly
 - viii. 1 Tim. 1:19,20 – Paul discipline Hymanaeus and Alexander
 - ix. Tit. 3:10 – Reject one that is an heretic
- c. The purpose of discipline is seen in 1 Cor. 5 and helps us to understand how important discipline is.
 - i. It keeps the church pure (7).
 - ii. It destroys the flesh to save the soul (5).
 - iii. It allows us to worship God correctly (8).
- d. How can we expect that God is going to be well pleased with us if we do not obey all his commands?
- e. When we fail to discipline we open the door for the Devil to get a foot hold in the congregation and eventually take over the congregation. Sin that is unchecked is like a leak in a dam. Before long, the whole structure is destroyed.
- f. Remember that when Paul spoke to the Corinthians about their failure to discipline he told them their glorying is not good. We should not be proud of ourselves as individuals or as congregations if we fail to practice discipline.

XII. 1 CORINTHIANS 7

- a. One of the more difficult chapters of 1 Corinthians is this chapter. It is not difficult because of what it teaches; it is difficult because of what people have taught about it.
- b. This chapter has been used to teach that when a person becomes a Christian they remain in the state they were before they became a Christian, especially when it comes to their marital situations. That is, if one is in an unscriptural marriage before they become Christians, they can remain in that marriage after they become Christians.

- c. This chapter has been used to produce another reason for divorce and subsequent remarriage that would be acceptable to God. In this case, people argue that if a non-Christian leaves the marriage, then the Christian is now free to remarry.
- d. In order for chapter 7 to be understood correctly, we have to keep in mind the reasoning behind this discussion. Paul is answering questions from the Corinthians (verse 1), and these questions deal with specific situations:
 - i. Is it O.K. to marry?
 - ii. What about a Christian whose non-Christian mate departs?
 - iii. What about unmarried women who choose to or not to marry?
 - iv. What about widows?
- e. It should also be kept in mind the criteria that Paul is using when he answers their questions:
 - i. His answers are in light of the “present distress” (verse 26). The difficulties Christians faced at that time, especially considering the spread of the persecution of the church. {It is the same Paul who told the younger widows to marry – 1 Tim. 5:14. Thus, he is not against marriage, but is concerned about the wisdom of entering into marriage at a time of persecution.}
 - ii. His answers are given with the purpose of reminding the church that it needs to make sure that nothing distracts it from the work of God (verse 35).
 - iii. Some have tried to say that Paul was only giving good advice in this chapter, but he was not giving laws from God.
 - 1. For instance, he spoke by “permission” (verse 6). In the context, what Paul is doing is addressing a specific situation and telling them that if they are going to do something then here are the rules. He is, at the same time, showing them that this is an optional matter – if you marry, fine; if you do not marry, fine.
 - 2. In verse 12, Paul is not saying that what he is about to teach is not inspired, rather he is going to answer a specific situation that was not addressed directly by Jesus. Jesus gave us the general rules; Paul is applying the general rules to a specific situation. He is also giving them direction in keeping with the entire context of the Bible. Paul violates none of the teachings of the Bible in his answer to these questions.
- f. The physical relationship of marriage (1-5)
 - i. While it is good for a man and woman not to touch, Paul understands that not all can live without a wife or husband (1,2). Here, we find one of the purposes of marriage – to prevent fornication.
 - ii. All are to be faithful to their OWN husbands or wives.
 - iii. The husband and wife are not to withhold themselves physically from one another, unless they are in agreement to do so (3-5).

- iv. However, they must not stay separate from one another for too long, lest the devil tempt them to sin through fornication (5).
- g. The right to marry (6-9)
 - i. We are not commanded to marry. But, what if we do or what if we do not?
 - ii. Paul wishes that everyone could be like him (verses 7), but he realizes not every one can. There are those who need to marry.
 - iii. And, there is nothing wrong if one chooses to marry.
 - iv. Remembering that one of the purposes of marriage is to prevent fornication, Paul lets them know that if they cannot remain pure physically, then they should marry.
- h. The general rule for marriage (10,11)
 - i. Paul teaches them that husbands and wives should remain married and not seek to separate that marriage. From the beginning, this has been the rule given by God (Matt. 19:6).
 - ii. However, if one or the other leaves the marriage, then they –
 - 1. Must remain unmarried (They are no longer married as they have left the marriage. The term depart means to leave, and the idea of being unmarried is not being married, which is the contrast given in verse 8 when he speaks of the unmarried and widows.)
 - 2. Or be reconciled to their husbands. It has always been the desire of God that the marriage stays together. Therefore, the need for the two to come back together.
 - iii. It should always be remembered that Paul is giving the general rule of marriage and is not dealing with the exceptive clause as given by Jesus. His statement is based upon the fact that after the person leaves the marriage they do not enter into another marriage.
- i. The marriage of a Christian to a non-Christian (12-16)
 - i. Next, Paul is going to speak on a specific situation not addressed by Jesus when Jesus gave the rule of marriage. The Corinthians had individuals who were married to non-Christians and apparently there were some problems developing in these marriages. It is obvious that in some cases the non-Christian was leaving the marriage. What is the Christians obligation in such matters?
 - ii. He reminds the Christians that they are to work to remain married to their mates. Besides the fact that it is God's desire that husbands and wives remain married to one another, it is also the only way any holiness will be in that marriage (verse 14).
 - iii. But, what if the unbeliever decides to leave the marriage? One of the difficulties faced in marriages is dealing with religious differences, especially when children are involved. There will be things the Christian mate cannot do that the unbeliever will want to do. There will be differences on whether the children attend services or not. So, what if he or she leaves?

1. It needs to be noted that this deals with the unbeliever leaving the marriage.
 2. If he leaves, let him leave (depart – “to give space”. This word is used in Acts 18:2 of where the Jews had to leave Rome, and in Rom.8:35,39 in asking who would separate us from the love of Christ.)
 3. In such cases, where the unbeliever departs, the Christian is not brought under bondage in such cases.
 - a. They are instructed to let them depart.
 - b. This teaches us that they are not to do just anything to keep the marriage together. I have heard people talk about the compromises in their Christianity they believed they had to make to keep their marriage together.
 - c. Paul is teaching them that they are not slaves in this situation. Why? Because it is God who called them in peace. Their first obligation is to God.
 - d. While the hope of the unbelieving mate and the hope of the children in this marriage lie with the Christian mate, there is nothing the Christian can do if the non-Christian decides to leave.
 - e. At the same time, if the Christian mate compromises his or her Christianity, then the marriage may stay together, but it will not be holy.
- j. Abide in your calling (17-24)
- i. This section of scripture has been used to try to prove that one can keep their unscriptural marriage even after they become Christians – abide in the calling wherein you were called.
 - ii. 1 Cor. 6:9-11 shows us that such is not the case as the Corinthians, who had been fornicators and adulterers, were no longer those things. We have to remember that baptism does not make a wrong thing right, and that repentance requires a change in our direction in order to be truly penitent.
 - iii. Then, what is Paul teaching here. Note that everything Paul is discussing are situations that are not sinful.
 1. Circumcised or uncircumcised (Jew or Gentile). The only thing that matters is keep the commandments of God (18,19).
 2. Servant or free. It does not matter which you are, in either case you are to serve Christ (21-23).
 3. Regardless of your situation in life, you are to remain faithful to God (24).
- k. Concerning virgins (25-38)
- i. Considering the difficulties of the times, what should the Corinthians do about their daughters who had never married

- (virgins)? The answer was quite simple – If they marry, fine; if they do not marry, fine. There is no sin in either case.
- ii. If one is married, do not get out of the marriage. If you are divorced, do not seek to get married (27).
 - iii. If you do decide to marry, you have not sinned, Paul teaches them. But, due to the present circumstances that surround them, you will have troubles (28).
 - iv. In the midst of his discussion, Paul reminds them that having the things of the world may seem to be the answer, but the time will come when it will be as though they had none of these things, because all of these things will pass away (29-31; 1 Jn. 2:17).
 - v. Paul desired that they not bring additional concerns into their lives. If they do not marry, they do not have to be concerned about a mate. Those who marry are concerned about pleasing their mates more than they are about serving God. The unmarried do not have this problem. They can give their time to God (32-34).
 - vi. Paul is not saying that marriage is a bad thing, but that, in times of duress, those who are married will face the temptation of pleasing their mates and will sacrifice the things of God.
 - vii. One can be married and place Christ first in their lives, but this can be difficult if times are hard and one's mate is not a faithful child of God. One should enter into marriage only if they can do so and keep Christ first in their lives (35).
 - viii. For those who decide to give their daughters in marriage or the decision is made to not give their daughters in marriage, neither decision is sinful. In fact, those who do not give their daughters in marriage do better for them at this time because of the difficulties they face at this time.
1. The remarriage of widows (39,40)
 - i. The rule of marriage is again set forth – marriage is for life (cf. Rom 7:1-4). But, death does separate a marriage. What then?
 - ii. The widow is now free from the marriage bond and is at liberty to marry again if she so desires. (Again, note 1 Tim. 5:14).
 - iii. Paul says the widow is free to marry whom she will. If this is left unqualified, then the widow could easily conclude that she could marry anyone she wished. For instance, she might think she could marry one of the following:
 1. A person who had been unscripturally divorced.
 2. A person who already had at least one wife.
 3. Another woman.
 - iv. Because of these possibilities, Paul restricts her liberty with the statement “only in the Lord”, which many believe that Paul is saying a widow can marry only a Christian. If this were what Paul is teaching, then how would that keep the widow from marrying a Christian who was unscripturally divorced or who did have more than one wife? Remember, the church at Corinth had its problems

and they had already had to deal with one marriage issue back in chapter 5.

- v. The expression “only in the Lord” is a qualifying statement that deals with doing that which is in keeping with God’s will. Thus, Paul is teaching the widows that they can marry whomsoever they will as long as it meets God’s criteria for marriage, that is, follows God’s rules for marriage.
 - 1. In Ephesians 6:1, children are to obey their parents “in the Lord”. This is not teaching that children are only to obey Christian parents, but that children are to obey their parents as they follow the will of God.
 - 2. Rev. 14:13 talks about those who die in the Lord. This is not teaching that all Christians will go to Heaven, but that those who keep the will of God will be the one’s who go to Heaven. Yes, one has to be a Christian to go to Heaven, but not all Christians are going to remain faithful to God.
- vi. Considering the times, Paul says the widow would be happier if she did not marry. The persecution of the church would present difficult times for the Christian husbands and wives. It would be better to not have to concern yourself about another as you faced your own difficulties in remaining faithful to God. This would remove the temptation to compromise to save the life of one’s mate.

XIII. SOME THOUGHTS ON MARRIAGE

- a. Prov. 18:22 teaches us that the one who finds a wife finds a good thing and obtains favor from God. It is God who set up marriage that man would not have to be alone, and it is he who desires that the home be modeled according to his plan that happiness would reign within the home.
- b. In Gen. 2:23,24, God instituted the home with one man and one woman joined together for life. Jesus restated this in Matt. 19:1-6.
- c. While divorce was present during the times of the 1st Century, it was never God’s desire that people divorce (Mal. 2:16). Divorce only creates more problems that complicate the lives of not only those who are involved in the divorce, but in many others around them.
- d. Yet, God did give mankind one reason that he would accept for divorce – the fornication of one of the mates in the marriage bond (Matt. 5:32; 19:9).
 - i. Without this clause, what we would have is that when one puts away his wife and marries another, they commit adultery. Therefore, one could never put away their mate and marry someone else and be pleasing to God.
 - ii. With this clause, one can put away his or her mate because of that person’s fornication, and be free to marry someone else (who is also free to be married).
- e. The only people who have the right to enter into a marriage are:

- i. One who has never been married.
 - ii. One whose mate has died.
 - iii. One who put away their mate because of that mate's fornication.
- f. In order for a marriage to operate as God desires,
 - i. The husband must be the head of the house and love his wife as Christ loved the church (Eph. 5:23,25).
 - ii. The wife must be in subjection and obey her husband (Eph. 5:22-24).
 - iii. Children are to obey their parents (Eph. 6:1).
 - iv. This is the home as God would have it.

XIV. 1 CORINTHIANS 8

- a. In his next answer to the inquiries of the Corinthians, Paul deals with a common occurrence throughout that time. This discussion also helps us to understand our real obligation to others.
- b. The eating of meats offered to idols presented a problem at Corinth because there were those who associated it with the idolatrous worship in the city. Although this meat was offered to the various gods, that which was not consumed in the sacrifice was sold in the market places and served in meals. The Corinthians wanted to know what they should do about this meat. There were those who saw no problem with eating it and those who had a problem with eating it.
- c. The issue of meats sacrificed to idols is dealt with several times in the New Testament.
 - i. Rom. 14:14 – In and of itself, the eating of these meats was a personal choice. The context of this passage helps us to see that whether we eat the meat or do not eat the meat neither of us would be wrong.
 - ii. 1 Cor. 10:25 – What you buy in the markets is neither good nor bad. Do not try to make it bad by seeing if you can associate it with idolatry. At this time, it is nothing but meat offered for sale.
 - iii. Acts 15:29 – To the Gentiles instruction had been given to not eat meats offered to idols.
 - iv. 1 Cor. 10:21 – We cannot participate in idolatrous worship and in the worship of God.
 - v. Rev. 2:20 – Jezebel was condemned because she taught Christians to eat things sacrificed to idols.
- d. Since it is clear that the eating of these meats was not wrong, then Acts 15:29; 1 Cor. 10:21; and Rev. 2:20 have to be dealing with participating in idolatrous worship or association with that worship. All of which would be wrong.
- e. Rom. 14; 1 Cor. 8; and 1 Cor. 10 are dealing with a more serious issue. How does the eating of these meats affect the souls of others? What if your brother associates this meat with idols regardless of where it was purchased?
- f. Let us examine 1 Cor. 8.

- i. Paul begins by reminding the Corinthians that love must guide their every action (1-3). It would be easy for them to allow their “knowledge” to cause them to be puffed up and to not concern themselves with those who they would consider to be unlearned or immature. Yet, their love for their fellow man and their love for God must be that which affects the decisions they make, even in areas of matters of opinion.
- ii. Paul reminds them that we know there is only one God and that idols are nothing, and that those who have matured in Christ will always remember this and not be influenced by the idolatry around them (4-6).
- iii. However, not everyone has this ability. When some eat this meat that they know has been sacrificed to idols, they still associate this with idolatry, and thus every time they eat this meat they believe they are still worshipping that false god (7).
- iv. Whether we eat the meat or do not eat the meat, we are not going to be any closer to God (8). By not eating the meat, we do not lose or endanger our standing with God, nor do we gain anything if we eat the meat. Too many times, we take pride in our knowledge and think we are going to be closer to God because we are “so knowledgeable in God’s word.
- v. Now, the Corinthians are reminded what their ultimate job is – to help others go to Heaven (9-13).
 1. Our liberties should never be a stumbling block to others.
 2. If one who still has a problem with the eating of these meats sees one who does not have this problem eating that meat, then he could be encouraged to eat that which he believes to be wrong. We can by our actions cause one to be a “part of the crowd” even though they really believe they should not be doing this thing. We do not ever want to cause one to sin. Why? Because Christ died for all of us.
 3. The actions of those who cause another to stumble by the misuse of their liberties is called sin by God in verse 12. Here, we sin against the brethren, and ultimately, sin against Christ. We have become stumbling blocks rather than building blocks. Rather than lifting up, we have torn down.
 4. Paul gives them a very good rule to live by – they are never to allow their liberties to become that which hinders a person from going to Heaven. They will avoid the practice of their liberties if it is going to cause another to sin (cf. Rom. 14:19).

XV. 1 CORINTHIANS 9

- a. Paul’s apostleship had come into question by some. Paul knows they should understand this.

- i. He had seen Jesus (1).
 - ii. They were his work in the Lord (1).
 - iii. They knew him (2).
- b. It is apparent from Paul's answer that there were those who questioned his apostleship because he was no different than they were in some of the things he did and he received "pay" for what he did. Paul's answer?
 - i. Even as apostles, we must eat and drink (4).
 - ii. We have the right to have a wife (5).
 - iii. We have the right to be supported in the work we are doing (6-14).
 - 1. We have the right to not work a secular job (6).
 - 2. Every person has a right to be supported by his profession – soldiers, farmers, and cattlemen being examples of this (7).
 - 3. The Bible teaches us that even the oxen must be allowed to eat of the grain that they tread out (8,9; Deut. 25:4).
 - 4. People reap the benefits of their work (10).
 - 5. Since we give unto you that which is spiritual, should we not be able to reap of your carnal things (11)?
 - 6. Even those who served God in the Temple reaped of the things of the Temple (13).
 - 7. God has ordained that they that preach the gospel should live of the gospel (14).
- c. Rather than become a stumbling block to the brethren, Paul chose to not exercise his right to be supported by them (12,15).
- d. Paul preached because there was need for such, and he knew he could do nothing but preach the Word (16).
- e. Paul realized that even if he received no compensation from the Corinthians, he had his reward because he preached willingly (17).
- f. Paul's reward was that he could preach to them without charge, so he could be a servant to all and win their souls (18). Here, Paul helps us to understand the necessity of giving up our "rights" in order to win souls.
- g. Paul's strong desire was to win souls, so he would do everything he could to win souls (19-23).
 - i. Paul is not saying that we can do anything as long as we are saving souls. He is not teaching that the end justifies the means. In verses 23 and 27, Paul expresses his desire to be saved. This he cannot do if he sins in order to get people to obey the gospel.
 - ii. We know that he is not teaching that we can do just anything to win souls, since he has just taught us that in matters of liberty there will be times when we must not do some things.
 - iii. Also, all Paul did was for the gospel's sake (23). Thus, he could not violate the gospel to promote the gospel.
- h. A great reminder to us all is that we are running a race with the ultimate prize of Heaven itself. Only those who run the race correctly will receive the prize (24-27).
 - i. Run that you may obtain (24).

- ii. Remain uninfluenced by other things so you may obtain the prize (25).
- iii. Run with confidence (26).
- iv. Keep yourself in subjection lest you fail to gain the reward for yourself (27).

XVI. 1 CORINTHIANS 10

- a. To help Corinth better understand their need to be faithful to God, Paul uses the example of the Israelites to show them they can fall from grace.
 - i. The Israelites were all one people following the things of Christ (1-4; cf. Heb. 11:26).
 - ii. God overthrew them in the wilderness because he was not pleased with them (5).
 - iii. They are examples to us so we will learn not to go after evil things as they did (6-11).
 - 1. At Mt. Sinai, they sat down to eat and drink and rose up to play. This is a reference to their worship of the golden calf at the foot of Mt. Sinai (7; Ex. 32).
 - 2. 23,000 Israelites died in one day because of their fornication (8; Num. 25).
 - 3. Many were destroyed by poisonous serpents because of their complaining (8,9; Num. 21).
 - a. The brass serpent Moses erected was destroyed by Hezekiah because people worshipped it (2 Kgs. 18:4).
 - b. Jesus used it as an example of his offering for us and how we need to look upon him (Jn. 3:14,15).
 - 4. They are our examples and this is written for our admonition (11).
 - iv. The lesson for Corinth – take heed, lest you fall (12).
 - v. They were to remember, though, that in the times of temptation, God would be with us and give us a way out of the temptation. We can bear any temptation man can bring against us (13). This takes away the age old excuse that it was just too hard to be faithful, or the famous “You would understand if you had been through what I went through”. God expects us to be faithful always!
- b. Based on Israel’s example, Paul discusses the folly of their idolatry (14-22).
 - i. They were to flee idolatry (14).
 - ii. They had the knowledge to understand what Paul was teaching (15).
 - iii. The church is a partaker with Christ in that we all take of the one bread and one cup (16,17).
 - iv. Israel, when they partook of the things of idolatry, were partakers with idolatry (18).

- v. The things the Gentiles sacrificed to their idols were nothing, because they were offered to devils and not to God. If the Corinthians partook of the things sacrificed to idols, they would be in fellowship with devils (19,20).
 - vi. The Corinthians had to understand that they could not be in fellowship with God and fellowship with the Devil at the same time (21).
 - vii. The strong questions of verse 22 show the foolishness of trying to stand against God. We do not want to provoke God to jealousy, because he is stronger than us.
- c. There are four sets of principles given in the next verses that must guide our lives in the things we say and do.
- i. In matters of judgment, while all things may be acceptable for us to do, not everything is expedient, that is, it does not aid the work of God. While all things may be acceptable for us to do, not everything lends itself to edification, the building up of the church (23).
 - ii. We are not to be selfish or self-centered. We must seek the good of other people (24).
 - iii. Whatever we eat, drink, or do, we must glorify God in all things (31).
 - iv. We must not seek our own profit, but the profit of others, that they may be saved (33).
- d. In the midst of all these principles, Paul continues to address the issue of eating meats sacrificed to idols.
- i. If you buy something in the market place, eat it and do not ask questions about it. Accept the fact that these are common goods sold in the market and do not try to make an issue out of it. Why? Because everything comes from God (25,26).
 - ii. If a non-Christian asks you to eat with him, if you want to go, go to the dinner, and ask no questions about what you are eating. They are seeking to provide a common meal for you and extend their hospitality, nothing more; nothing less (27).
 - iii. If someone brings up the issue that this meat has been sacrificed to idols, then do not eat the meat. Do not give occasion to those raising the issue to think that you would participate in the worship of idols. Understand that they would not be raising the issue unless they were either making a point that the meat was still connected to the idol or they at least had a question about it. Do not be a stumbling block to anyone (28,29).
 - iv. Paul also helps them to realize that while there are questions as to why someone is trying to bind something upon them which is a matter of liberty, they do not want to do anything which will cause their good to be evil spoken of (29,30; Rom. 14:16).
 - v. They were to give no occasion of stumbling to anyone – the Jews, the Gentiles, or the church. This relates back to 1 Cor. 9:19ff

where Paul would become all things to all men that he might win some (32).

XVII. 1 CORINTHIANS 11

- a. In this chapter, Paul deals with two issues – the role of women and the partaking of the Lord’s Supper. While women did not have many rights in most societies of the 1st Century and they became “free” when they became Christians, this did not allow them to do just anything. They still had to obey God’s rules concerning subjection and honoring their husbands. We have to remember that while we are all one in Christ (Gal. 3:28), our roles are not equal in this world or in the church.
- b. Paul teaches them to be followers of him as he follows Christ and to keep the ordinances that he had delivered to them (1,2).
- c. He then addresses God’s chain of authority (3). God is the head of Christ; Christ is the head of man; and man is the head of woman. This order cannot be changed and be pleasing to God.
- d. Yet, at Corinth, it is apparent that the women at Corinth were not being in subjection, and by doing so, were doing those things which would make it appear they were like the prostitutes of the day. They were uncovering their heads and therefore dishonoring their husbands. This was an area in which it was a tradition at Corinth to show honor by the head covering and they were supposed to do this since wearing the covering did not violate God’s will.
 - i. If men covered their heads while praying or prophesying, they would dishonor Christ (4).
 - ii. If women uncovered their heads while praying or prophesying, they would dishonor their husbands. It was the same as if they were shaven, the punishment of women of ill repute (5,6).
 - iii. Both men and women must remember that they were to honor their heads (7).
 - iv. The woman came from the man, not the man from the woman (8-10). Here, Paul alludes back to the beginning as the reason for the subjection (cf. 1 Tim. 2:13,14).
 - v. Yet, while there is the need to honor the roles God has given us, both need each other, and all things are from God (11,12).
 - vi. He then asks them to make judgment about what is acceptable in Corinth. Paul is reminding them that we must do all that we can to save souls, and therefore, we will honor the customs of an area that do not violate God’s will.
 1. Judge in yourselves (13). Is it the custom at Corinth that a woman pray to God uncovered?
 2. Is it not a shame in Corinth for a man to have long hair? The word “nature” used here can mean the very natural process of the laws of nature or it can mean that which is the custom of the area. Since a man can grow his hair as long as a woman, it is not the laws of nature that are being

discussed. However, Paul is asking them to understand that in Corinth it was not acceptable for a man to have long hair.

3. If a woman have long hair, is this not a glory to her? This is her covering.
 4. To help show that Paul is dealing with a custom at Corinth, and not a universal command of God, he tells them we have no such custom in the church (16).
- e. The Corinthians have a real problem in the observance of the Lord's Supper. Rather than a reverent time to commemorate the death of Christ, they had made it into a party atmosphere with some exalting themselves over others and not sharing with those in need.
- i. When they came together to observe the Lord's Supper, they are divided and cannot therefore truly keep the Supper (17-20).
 - ii. They had turned the Lord's Supper into a meal for themselves, and he has to remind them that there is a time and place for everything (21,22) and the time to observe the Lord's Supper is not the time to have a party.
 1. Verse 22 has often been used to show that we cannot eat in the church building. If this is true, then we also cannot drink in the church building ("houses to eat and drink in").
 2. If we cannot eat in the church building, then those who met in their homes could never eat in their homes. Yet, no one would contend this.
 3. This passage of scripture is not addressing where we can or cannot eat. It is addressing the irreverent attitude of the Corinthians, and if they want to have a party, then do it at some other time and in some other place than during the time and place they are observing the Supper.
 - iii. Paul brings to their remembrance of what Jesus instituted when he set up the Lord's Supper (23-25).
 1. The bread represented his body.
 2. The cup represented his blood.
 3. Both represented that he had died for them.
 - iv. Ultimately, they must remember that they are gathered to commemorate the death of Christ (26).
 - v. If the manner of partaking of the Supper ("unworthily") is wrong, then they should not have observed the Supper at all (27,29).
 - vi. Each person must examine himself and make sure that his attitude is right (28).
 - vii. Some today think that verses 27 and 29 are teaching that one in sin cannot partake of the Supper. However, these verses deal with the manner of taking and not the condition of the person taking the Supper.
 - viii. Verse 28 shows that the partaking of the Supper is an individual responsibility and we must make sure our own attitude is right.

- ix. There were those at Corinth who were not properly taking the Lord's Supper (30) and if they would take stock of their own condition, they would not be judged by God and chastened by him (31,32).
- x. They must observe the Lord's Supper decently and in order (33), and take their meals at another time (34).

XVIII. 1 CORINTHIANS 12

- a. In chapters 12, 13, and 14, Paul addresses the spiritual gifts that were present at Corinth. Nine specific gifts are listed in this chapter and all were given by the Holy Spirit.
- b. In discussing these gifts, Paul reminds them that all of the gifts came from the Spirit. While there were differences in their abilities, Paul helps them to understand that they must be one, because there is only one Lord, one Spirit, and one God.
- c. From this brief discussion on the gifts they possessed, Paul will spend more time in stressing their need for unity. All of them were equal and needed in the church.
- d. The spiritual gifts (1-11)
 - i. Paul begins by reminding them that they had been led to worship false idols (1,2).
 - ii. He next tells them that the true followers of Christ will call Jesus Lord (3).
 - iii. Even though there were different gifts, there was only one Spirit (4).
 - iv. There were different areas in which they could serve, but there was only one Jesus (5).
 - v. There were different abilities that people possessed, but there was only one God (6).
 - vi. The purpose of the gifts was that all could profit from it. It was not for individual glory (7).
 - vii. Now, we find a list of 9 gifts (8-10).
 - 1. Word of wisdom
 - a. In 1 Cor. 1:21; 2:6 and Eph. 1:8, all use wisdom to reference the Scheme of Redemption.
 - b. This seems to be the meaning conveyed here. They had a deeper insight into God's scheme of redemption.
 - 2. Word of knowledge
 - a. Since this is distinguished from the word of wisdom, then this must refer to a more general knowledge of God's word.
 - b. This would be needed in a time in which the word was not complete.
 - 3. Faith

- a. This is a common word used in the Bible (some 244 times in our English Bible).
 - b. Since faith comes by hearing God's word (Rom. 10:17), then these people had to have been given special instructions to build their faith.
 - c. They could then serve as examples and aids to those that were not strong yet.
4. Gifts of healing
- a. The word for healing is used 3 times in the New Testament, all in 1 Cor. 12 – verses 9,28,30.
 - b. The word translated gift means “a gift of grace, gift of divine grace”. Therefore, a gift sent from God.
 - c. These people would have the ability to heal the sick and afflicted.
5. Working of miracles
- a. One of the gifts given to some at Corinth was the ability to work miracles.
 - b. This would be distinguished from the gifts of healing as this ability would be broader. In the Bible, there were storms stilled, rain stopped, water brought forth from a rock, and water turned to wine, all of which were miracles that did not involve the gift of healing.
6. Prophecy
- a. Thayer's defines this term as a “discourse emanating from divine inspiration and declaring the purposes of God”.
 - b. Prophecy involved a revelation from God and being inspired of God.
 - c. These individuals received the teachings from God and then conveyed them to the people.
 - d. This gift was especially needed because they did not have the complete written word at this time.
7. Discerning of spirits
- a. There would be a special need in the 1st Century for those who could tell when one was speaking the truth and when one was not.
 - b. In our times, we can open up the Bible and see if what is being taught is correct. They could not because they did not have the written word.
 - c. Christians have always been taught to try the spirits to see if they are from God (1 Jn. 4:1).
8. Kinds of tongues
- a. The ability to teach a person in that person's language gives a great advantage in helping to convert a soul.

- b. As Corinth was a city with people from various nations in it, knowing a foreign language would greatly aid the church.
 - c. Tongues were nothing more than languages (Dan. 1:4 + 2:4; Isa. 28:11; Acts 2:4,6). They were not some non-understandable gibberish.
 - d. Tongues were used to help teach the gospel to non-believers (1 Cor. 14:22).
 - 9. Interpretation of tongues
 - a. In some cases, the group gathered to hear the message would be from several language backgrounds. This would provide a need for one to be able to interpret the language being used in the preaching.
 - b. Without this interpretation, those who spoke were to be silent (1 Cor. 14:28).
 - c. With this interpretation, tongues edified the entire church (1 Cor. 14:12ff).
 - viii. In completing his discussion on these miracles, Paul reminds them that it is the Spirit that gave these to them as He would. Therefore, the one is not greater than the other, since all came from the same Spirit (11).
- e. The plea for unity (12-31).
 - i. Paul's arguments for unity
 1. Many members, yet one body (12).
 2. All were baptized into one body by one Spirit (13).
 3. The body is not one member, but many (14).
 4. There are many members, but one body (15-20).
 5. All members are essential to the body, even those that seem to be more feeble (21-23).
 6. God has given more honor to that part which lacked (24).
 7. There should be no schism in the body (25).
 8. Members should have the same care one for another (25).
 9. All members suffer with the one who is suffering (26).
 10. All members rejoice with the one who is being honored (26).
 11. We are the body of Christ (27).
 - ii. Various offices in the church
 1. Apostles, prophets, teachers, workers of miracles, gifts of healings, those able to provide relief (helps), leaders (governments), and diversities of tongues. Varying gifts and abilities were present in the church.
 2. But all did not possess the same gifts and abilities (29,30).
 3. They should earnestly desire those gifts that help the work of the church (31). And, Paul would show them a better way.

XIX. 1 CORINTHIANS 13

- a. Paul now continues his discussion of what is the better or more excellent way. One of the problems at Corinth was there lack of love for one another. As has already been noted, there was an arrogance present at Corinth in which one exalted himself above another. This led to their division.
- b. While many felt good about themselves and thought highly of themselves, they had to be reminded that doing something without the proper motivation is a useless endeavor. It does not really help them or the ones they are trying to help and teach.
- c. If love is not the guiding force behind what we do, then we are wasting our time in doing that thing.
- d. In verses 1-3, Paul shows them the foolishness of doing something without love.
 - i. I am become as a sounding brass, or a tinkling cymbal.
 - ii. I am nothing.
 - iii. It profiteth me nothing.
- e. What is love? (4-8)
 - i. Suffers long – “long spirited, forbearing, patient”
 - ii. Kind – “show oneself useful, act benevolently”
 - iii. Envyeth not – “Warmth of feeling against”. Is not jealous.
 - iv. Vaunts not itself – “Is not a braggart or a boaster”
 - v. Not puffed up – “Does not inflate oneself, is not proud”
 - vi. Does not behave unseemly – “To be unbecoming”
 - vii. Seeks not its own – “Does not seek things for itself”. Selfless, not selfish.
 - viii. Not easily provoked – “Not easily exasperated”
 - ix. Does not think on evil – “Does not take inventory of that which is evil”
 - x. Rejoices not in iniquity – “Is not happy about evil things”
 - xi. Rejoices in the truth – “Congratulates those who obey the truth”
 - xii. Bears all things – “Endures patiently”
 - xiii. Believes all things – “Has faith in; trusts”
 - xiv. Hopes all things – “Expects things to be good”
 - xv. Endures all things – “Remains faithful”
 - xvi. Never fails – “Never drops away; never driven off one’s course”
- f. But some things will fail (9-12).
 - i. In this section, Paul mentions three miraculous gifts that all have to do with receiving revelation from God – prophecy, tongues, knowledge. These will vanish away.
 - ii. They had partial revelation, but when the complete (perfect) came, these things which were partial would be done away.
 - iii. Eventually, we will come to maturity and see clearly.
- g. Those things which will abide are faith, hope, and charity. The greatest of these is charity. For without love, the rest is useless (13).

XX. 1 CORINTHIANS 14

- a. Paul teaches them to follow after love and desire to prophesy (1).
- b. Those who have the ability to speak in tongues can speak to God, but in and of themselves, are useless to others, because no one understands them (2).
- c. The prophet is able to edify, exhort and comfort the church (3,4).
- d. The prophet is greater than the one who can speak in tongues, because his work will edify the church (5).
- e. Speaking to people without words that can be understood makes us appear to them as barbarians. Our work is useless because they do not know what we are saying (6-11).
- f. Seek those things which will help you edify the church (12).
- g. Those who speak in tongues need to pray that one who can interpret is with them (13-23).
 - i. Without an interpreter, the understanding is not there. The work is unfruitful (14,15).
 - ii. Without an interpreter, no one can give an Amen to the prayer, because they do not understand what is being said (16,17).
 - iii. Paul had rather speak five words that can be understood than ten thousand words that cannot be understood (18,19).
 - iv. The Corinthians needed to understand that what should guide them was to be doing and seeking those things which would be useful to others in their understanding of God's word (20-22).
 - v. Tongues were not for the believers, but to be used in teaching the unbelievers, who could not understand the prophesy without one to put it into their own language (22).
 - vi. If unbelievers came into the assembly and all spoke with tongues, they would think those Christians were mad (23).
- h. Prophesy benefits all (24,25).
- i. Because of their lack of consideration for one another and their exaltation of self, their worship services were disorderly. In verses 26-35, Paul gives them the regulations that must guide their worship.
 - i. While all have varying abilities, all things are to be done to edify (26).
 - ii. Those who speak in tongues could only have two or three people do so in a service. Each in his own turn, and only if there was an interpreter (27,28).
 - iii. Those who prophesy could only have two or three people do so in a service. Each in his own turn, and those who were not prophesying were to judge the one speaking. If while one is speaking, a message is revealed to another, the one speaking is to sit down and give place to the next prophet. All that they did was to be so others could learn and be comforted. The prophets had control over their actions (29-32).
 - iv. God is not the author of confusion (33). If the services are disorderly and out of control, do not try to say that this is from

God. God expects that we conduct ourselves in an orderly arrangement that will benefit all.

- v. The women were also to remain under control. Becoming Christians did not change a woman's obligation to respect God's chain of authority (1 Cor. 11:3; 1 Tim. 2:9-15). She was not allowed to teach during the worship services, but if she needed to know anything, she should ask the man at home (34,35).
 - 1. She is to keep silence ("keep silent").
 - 2. She is not permitted ("to allow, to turn over") to speak ("to utter").
 - 3. She is to be under obedience ('subordinate, to obey').
 - 4. It is a shame for her to speak ("shameful thing, indecorum").
- j. The Corinthians had to be reminded that the word of God did not originate with them, as though they were anything. The word of God originated from God – he is everything (36,37).
- k. Those who chose to be ignorant of this would remain ignorant of such (38), but the Corinthians should learn to use the gifts God has given them to glory of God (39).
- l. All things were to be done decently ("decorously") and in order ("regular arrangement, fixed succession, official dignity") (40).
 - i. Being disorderly or out of control is wrong.
 - ii. Spontaneous and uncontrolled worship is wrong.
 - iii. Our worship services must be such that benefit all who attend, and therefore, must be regulated and conducted in such a way as to never distract from the reverence we owe God and the teaching we owe mankind.
- m. Abiding principles of 1 Cor. 14.
 - i. Follow after charity (1).
 - ii. That the church may receive edifying (5).
 - iii. Let all things be done unto edifying (26).
 - iv. That all may learn and all may be comforted (31).
 - v. God is not the author of confusion (32).
 - vi. Let all things be done decently and in order (40).

XXI. CONCERNING MIRACLES

- a. The purpose of miracles – to confirm the word (Mk. 16:20; Heb. 2:3,4).
- b. The endurance of miracles – until the completed revelation came (1 Cor. 3:8-10).
- c. What miracles did not do?
 - i. They did not heal everyone (2 Tim. 4:20).
 - ii. They were not to bring glory to those doing them (the whole point of 1 Cor. 12-14).

XXII. 1 CORINTHIANS 15

- a. The validity of the gospel message is established by the empty tomb. In this chapter, Paul discusses the resurrection of mankind. He begins by proving that Jesus was resurrected, and then discusses the importance of the belief in our own resurrection.
- b. Paul lists several eyewitnesses to the resurrection of Christ (1-11).
 - i. Peter.
 - ii. The Twelve
 - iii. Above 500 brethren at once (Some who were still alive at that time.)
 - iv. James
 - v. All of the apostles
 - vi. Paul
 - vii. Since some of these witnesses were still alive at the time of the writing of 1 Corinthians, people could verify the truth of the story.
- c. A more complete listing of those who saw Christ after his resurrection.
 - i. Mary, Mary Magdalene – Matt. 28:9; Mk. 16:9; Jn. 20:14ff
 - ii. Two who walked in the country on the road to Emmaus – Mk. 16:12; Lk 24:13ff
 - iii. To the apostles – Mk. 16:14; Jn. 20:19-23
 - iv. A second time to the apostles – Jn. 19:24ff
 - v. A third time to the apostles (in Galilee) – Matt. 28:16; Lk. 24:36ff; Jn. 20
 - vi. Above 500 brethren at once – 1 Cor. 15:6
 - vii. Peter – 1 Cor. 15:5
 - viii. James – 1 Cor. 15:7
 - ix. Paul – 1 Cor. 15:8; Acts 9
- d. In Acts 2, the apostles use the resurrection of Christ as their proof of the validity of Christianity. All other tombs still had the remains of those who died, but the tomb of Christ was empty. Jesus is the resurrected Messiah who has ascended on high.
- e. It is this message of salvation which was preached to the Corinthians, and by which they were saved. What made the message true and powerful is that Christ did die, was buried, and did rise from the dead “according to the scriptures” (3,4).
- f. Paul had also obeyed this message and labored more abundantly in spreading the message of Jesus Christ (10).
- g. If there were no resurrection, there would be no point to our faith and our religion. A failure to believe in the resurrection made all that they did pointless (12-19). If there is no resurrection, then the following results:
 - i. Christ is not risen (13).
 - ii. Your preaching is vain (14).
 - iii. Your faith is vain (14).
 - iv. We are false witnesses of God (15).
 - v. Christ is not raised (16).
 - vi. Your faith is vain (17).

- vii. You are yet in your sins (17).
- viii. Those who have died for Christ have perished (18).
- ix. We have no hope and are most miserable (19).
- h. But, Christ is risen and is the preeminent one of the resurrection (20).
- i. All are made alive in Christ (21,22).
- j. Those who are faithful to Christ at his coming will be delivered to God (23,24).
- k. Christ will put all his enemies under his feet and will destroy death (25,26).
- l. God is not subject to Christ and when Judgment comes, Christ will be subject to God (27,28).
- m. Verse 29 has been used by the Mormons to teach that one can be baptized for someone who has already died. The belief is that a relative can be baptized here on Earth and it serves as a proxy baptism for one who died unsaved. That deceased person will now be saved, because of the action of the living relative. However, contextually, verse 29 is dealing with the purpose of their lives if there is no resurrection. Paul is asking them why are they being baptized in view of the fact that they will die and answer to God in Judgment if there is no resurrection of the dead.
- n. Note the questioning of Paul as he challenges those who teach there is no resurrection.
 - i. Why were you baptized if there is no resurrection? In other words, why bother with being a Christian and having your sins washed away if all that is going to happen when you die is that you die and go into the grave? (29).
 - ii. Why do we suffer daily for Christ? It makes no sense that we would continue to suffer if there is no truth to our religion? (30,31).
 - iii. Why do Christians die at the hand of the wild beasts to the amusement of the people around them if there is no validity to their beliefs? They should just eat, drink, and be merry for there is no real point to their lives. (32).
- o. They should not allow others to deceive them concerning this, because it will corrupt them (33).
- p. They need to awaken to that which they have been taught. There are those who do not have this knowledge, but the Corinthians did. Therefore, they should not believe those who teach there is no resurrection of the dead. (34).
- q. Some were concerned with the manner of the resurrection and what we would look like after the resurrection. Paul addresses this in the next several verses.
 - i. They should have understood that what you sow in the ground takes on a new form when it comes up. God gives it a new body (26-38).
 - ii. There are different types of flesh on Earth – men, beasts, fish, birds (39).

- iii. There is a difference in the terrestrial (earthly) body and the celestial (heavenly) body. There is a different glory for the one as opposed to the other (40,41).
- iv. The difference in what we have now and what we will have then.
 - 1. Sown in corruption and raised in incorruption (42).
 - 2. Sown in dishonor and raised in glory (43).
 - 3. Sown in weakness and raised in power (43).
 - 4. Sown a natural body and raised a spiritual body (44-48).
 - 5. Have the image of the earthly but will bear the image of the heavenly (49).
 - 6. Flesh and blood will not inherit the kingdom of God (50).
- v. We shall all be changed.
 - 1. Even though we will not all die, at the resurrection, we will all be changed (51).
 - 2. It will happen in the twinkling of the eye (52).
 - 3. We will be raised incorruptible (53).
 - 4. We will change from mortal to immortal (53).
 - 5. We will conquer death (54,55).
 - 6. We can overcome the sting of death (sin) by obedience to the law (56).
- vi. We have our victory through Jesus Christ (57).
- r. Since there is a resurrection of the dead, and we will face God in judgment, then we must be steadfast, unmovable, and always doing the work of the Lord for our work for God is not in vain (58).

XXIII. 1 CORINTHIANS 16

- a. Concerning giving (1,2)
 - i. This was to be done in all the congregations (order given to the churches in Galatia and to Corinth) (1).
 - ii. It was upon the first day of the week that the collection was to be taken (2).
 - iii. Everyone was to give (2).
 - iv. They were to give as they had prospered (2).
- b. This money would be sent to Jerusalem for the relief of those there (2-4).
- c. Other verses on giving:
 - i. Acts 2:45
 - ii. Acts 4:34-37
 - iii. Acts 11:29
 - iv. 2 Cor. 8:1-5
 - v. 2 Cor. 9
- d. Paul is at Ephesus where he will stay until after Pentecost (8). A great door has been opened for him although there are many adversaries (9). He then will come into Macedonia and eventually to Corinth, where he may winter with them (5-7).
- e. The Corinthians were to welcome Timothy as their fellow worker, and to aid Timothy in coming to Paul (10,11).

- f. Apollos was not coming at this time, but would come to Corinth as time permitted (12).
- g. Various charges to the Corinthians.
 - i. Be watchful (13).
 - ii. Stand fast in the faith (13).
 - iii. Act like men (13).
 - iv. Be strong (13).
 - v. Do all things with love (14).
 - vi. Submit yourselves to those who work with you in the Kingdom (15,16).
- h. Stephanas, Fortunatus, and Achaicus have supplied what the Corinthians could not (17,18).
- i. The churches of Asia salute you (19).
- j. The church that meets in the house of Aquila and Priscilla salutes you (19).
- k. They are to greet one another in holiness (20). The kiss was a form of greeting that is still present in that portion of the world.
- l. If one does not love the Lord, then let that man be Anathema (“ban, excommunicate”) Maranatha (“our Lord has come”, a reference to divine judgment). That is, those do not love God will be banned at the Judgment. They will be lost (22).
- m. Paul concludes the book by expressing his love for them and encouraging them in the grace of God. (21-24).

XXIV. INTRODUCTION TO 2 CORINTHIANS

- a. Shortly after the writing of 1 Corinthians, Paul sends this second letter to them. This letter is considered by many to be the most personal of Paul’s letters and expresses Paul’s sorrow in having had to chastise them so, but also expresses his great joy in the fact that they repented and were brought to a godly sorrow.
- b. 2 Cor. 7:7-10 seems to serve as a theme to this book. He had made them examine themselves and their godly sorrow had brought them to repentance.
- c. In the latter portion of this book, Paul again has to defend himself. There were those who had worked to turn the church in Corinth against Paul. Certainly, Paul’s life helps us to understand that they who live godly shall suffer persecution (2 Tim. 3:12).
- d. It is in this letter that Paul recount some of the things which he had personally suffered while serving Christ (2 Cor. 11), and notes that his biggest concern has always been the care for the churches (2 Cor. 11:28).
- e. This letter is an encouraging letter – helping the Corinthians see that they can serve Christ even in the face of much temptation.
- f. In the first letter, Paul had to speak concerning several issues in the church at Corinth –
 - i. The problem of division (1 Cor. 1-4).
 - ii. The problem of a lack of discipline in the church (1 Cor. 5).

- iii. The problem of taking one another to court (1 Cor. 6).
- iv. Various issues dealing with marriage (1 Cor. 7).
- v. Problems with Christian liberty (1 Cor. 8,9).
- vi. The problem with following idolatry and not honoring God (1 Cor. 10).
- vii. Various problems with worship (1 Cor. 11-14)
 - 1. Women's roles
 - 2. Unity
 - 3. Spiritual gifts
 - 4. Orderly worship
- viii. Concerns over the resurrection (1 Cor. 15).
- ix. On giving and general thoughts (1 Cor. 16).
- x. With the final word concerning one who fails to love Christ (1 Cor. 16:22).
- g. Now, in this second letter, he commends them to the service of God.
- h. He is also planning on coming to them for the third time, and he wants to come to a group serving God and not have to come to chastise them more (2 Cor. 13:2).

XXV. SOME KEY PASSAGES IN 2 CORINTHIANS

- a. The power of prayer (1:11).
- b. The great blessing we have as Christians (1:22).
- c. Faithfulness in the proclamation of the word (2:17).
- d. The superiority of the new law (3:11).
- e. We must persevere in the faith (4:1,16).
- f. We are not the message (4:5,7).
- g. The Judgment (5:10).
- h. Our motivation in preaching (5:11).
- i. The changed life of a Christian (5:17).
- j. Be separate from the world (6:17).
- k. True repentance (7:10).
- l. The proper attitude of giving (8:5).
- m. We are to be honest in all our dealings (8:21).
- n. You reap what you sow (9:6).
- o. The Christian's warfare (10:3).
- p. Improper comparison for what is right (10:12).
- q. Proper measurement of what is right (10:18).
- r. The deceptive look of false teachers (11:13,14).
- s. Our example for perseverance (11:23-33).
- t. The true measure of strength (12:10).
- u. The purpose of all that we do (12:19).
- v. There is a harsh side (yet not unloving side) to Christianity (13:2).
- w. We must constantly examine ourselves to make sure we are in the faith (13:5).
- x. The true spirit of the teacher of God's word (13:8).

XXVI. 2 CORINTHIANS 1

- a. It has often been said that the work of a preacher is “To comfort the afflicted and to afflict the comfortable”. In many respects, this certainly describes the work of preachers and all Christians.
- b. In the 2 letters to the Corinthians, Paul had “afflicted the comfortable” and now hopes for their comfort in Christ.
- c. The first letter moved many to Godly sorrow which brought them to repentance (2 Cor. 7). And, although Paul rejoices at this change in their lives, he still was saddened that he had to bring sorrow into their lives.
- d. Ideally, every Christian should always walk in the light and therefore never have to be afflicted. However, many Christians do not and so have to be brought to sorrow by those who truly love them.
- e. Paul begins with his usual introduction (1-3).
 - i. Paul – an apostle of Jesus
 - ii. Timothy – our brother
 - iii. To the church of God at Corinth
 - iv. And the saints in Achaia
 - v. He entreats that grace and peace be theirs.
 - vi. He reminds them of the God of comfort (“solace, comfort”) and mercy (“mercy, pity”).
- f. Our sufferings bring consolation.
 - i. God comforts (“draw near”) us in tribulation (4).
 - ii. We are comforted so we can comfort others who are afflicted (4).
 - iii. As we suffer, so God comforts us in Christ (5).
 - iv. All that we do and the suffering that comes with it, we do for the salvation of others (6).
 - v. If we suffer for God, we will receive the consolation (7).
- g. Paul’s tribulation at Ephesus (7-10; cf. 1 Cor. 15:32).
 - i. They were burdened greatly.
 - ii. They despaired for their lives.
 - iii. They had the sentence of death upon them.
 - iv. They put their trust in God (cf. Heb. 11:19).
 - v. God delivered them from death.
- h. The impact of the Corinthians.
 - i. They helped Paul by their prayers, and many are thankful that Paul and the others were spared (11).
 - ii. Paul was thankful that they had lived their lives sincerely before God and not by the wisdom of men (12).
 - iii. Paul was grateful that the Corinthians acknowledged (“become fully acquainted with”) what he had said and prayed that they would continue to do so through their entire lives (13).
 - iv. Paul was also thankful that the Corinthians acknowledged (“to recognize”) him and they rejoiced in each other (14). This is the great consolation that we have in each other – Christians encouraging one another.

- i. Paul desired to come to them again and to go from them to Macedonia and then back to them as he journeyed to Judea (15,16; cf. 1 Cor. 16).
- j. His word to them and his teaching was not with uncertainty, but was a sure word (17-20).
 - i. He did not speak with lightness (“levity”). He was serious in what he said.
 - ii. He did not purpose according to the flesh. He spoke the truth.
 - iii. The word which they had spoken among them was not uncertain, but was sure and steadfast.
 - iv. God’s promises are sure.
- k. What they have as Christians (21,22).
 - i. It is Christ who establishes (“confirms”) them.
 - ii. It is God who anoints (“consecrates”) us.
 - iii. We are sealed with the Holy Spirit.
 - iv. We have been given the earnest of the Spirit (cf. Eph. 1:13,14).
- l. Paul had delayed in coming to Corinth in order to spare them. He did not want them to think he was going to have dominion over them, but that he was a helper with them. It is by their faith they would stand (23,24).

XXVII. 2 CORINTHIANS 2

- a. Paul’s earlier writings to the church had caused them great sorrow, and Paul desired to not have to come to them again in heaviness (1).
- b. The thing that we as Christians often forget is this, “If our fellow Christians bring us sadness, who will bring us joy?” (2). Therefore, we should do all that we can to make certain that we are a joy to our fellow Christians – a joy brought about by our faithfulness to God.
- c. Paul’s writings to them, though they brought them great sorrow, were really written so they could understand the great love he had for him (3,4).
- d. Paul next deals with the brother in 1 Cor. 5 who had been disciplined by the church (5-11).
 - i. Paul did not want to be heavy upon them, so he shared in their sorrow for the one who had strayed from the word.
 - ii. The punishment that they had inflicted upon this man was sufficient. This had been inflicted by many, that is, the church had done what it was supposed to do.
 - iii. Now, though, they need to forgive this person and comfort him. If they do not, he may be overcome in his sorrow and fall away.
 - iv. They must confirm their love toward him. All that they had done was because they loved him, now they need to allow him back into their number so he will understand the love they had for him.
 - v. How they handled this brother’s repentance would show whether they would be obedient in all things.
 - vi. As Paul had directed that this brother be disciplined in 1 Cor. 5, he now tells them that he forgives this brother also.

- vii. A failure to fulfill all of God's will is to allow the Devil an advantage over us. We must be careful. The Devil has many devices to use against us.
 - 1. Time (Eph. 5:15,16)
 - 2. Family (Lk. 14:26,27)
 - 3. Self (Lk. 14:26,27; Jn. 13:1-17)
 - 4. Money (2 Cor. 8:6,7; 1 Tim. 6:10)
 - 5. Things (1 Jn. 2:15-17)
 - 6. Pride (Prov. 16:18)
 - 7. Priorities (Matt. 6:33). Think about these excuses:
 - a. Too tired
 - b. Too long
 - c. Too cold
 - d. Too hot
 - e. Too late
 - f. Too early
 - g. Too big
 - h. Too small
 - i. When it is convenient
 - j. When everything is just right
 - k. When I get around to it
- e. Paul had traveled to Troas to preach the word, and he was able to teach others (12).
- f. He had hoped to find Titus there, but did not. He therefore traveled to Macedonia in search of Titus (13).
- g. Even though all did not accept the word of God, Paul knew he had been successful in preaching the word (14-17).
 - i. We always triumph in Christ.
 - ii. They had been able to make known the knowledge of Christ everywhere.
 - iii. They had been a sweet savour ("fragrance") to all who heard them, including those who believe and those that perish.
 - 1. To the lost, they were a savour of death.
 - 2. To the saved, they were a savour of life.
 - 3. Regardless of the reception, the message was still beautiful.
 - 4. Who is sufficient ("competent") for these things? We have to remember that our work is to preach the word. It is the listener's work to obey the word (cf. Mk. 16:15,16).
 - iv. Paul was able to preach the word regardless of the consequences or reception. He did not corrupt the word, but preached it in sincerity ("clearness").
 - v. They spoke as the servants of Christ in service to God.

XXVIII. 2 CORINTHIANS 3

- a. Paul has no need of a letter of recommendation from the Corinthians, nor of a need of a letter of recommendation to the Corinthians. They knew

who he was because of the work that he had done among them. They were his epistles written in his heart (1-3).

- b. Paul's trust was not in self but in God (4), and all that he needed was from God (5).
- c. They were ministers of the new testament – the new law for all mankind (6). It has long been taught that when Paul said “not of the letter, but of the spirit” that Paul meant we do not have to keep the words written in the law as long as we kept the spirit of the law. That is, as long as we believed in Christ and his love, if we failed to fulfill his teachings, we would still be acceptable to God. In other words, we do not have to be so legalistic! However, is this what Paul is talking about?
 - i. Paul says the letter kills and the spirit gives life (6). If the letter is following the laws God has given, then it is God's laws that kill. Is this the position we want to hold? Is not this a contradictory position to that held by Jesus who taught us that the bread of God that comes down from Heaven gives life (Jn. 6:33)?
 - ii. In verse 7, Paul explains what kills and what gives life. The “ministration of death” is the Old Law. For those who try to follow the Law of Moses, it will lead to their spiritual death, as this law has been taken out of the way (Eph. 2; Col. 2; 2 Cor. 3:11). The old law was glorious, but the new law is more glorious (8-11).
 - iii. The teaching of the old law veils the heart. It keeps men from understanding the whole truth of what God has revealed (12-15).
 - iv. However, when one hears and obeys the new testament, then the veil is taken away, their understanding is full, and they receive liberty from sin (16-18; cf. Rom. 8:1ff).
 - v. Must we obey the commandments of God even under the new law? God says we are!!!
 1. Jas. 1:21,22,25
 2. Heb. 2:1-4
 3. 1 Tim. 4:16
 4. Rom. 6:17
 5. 1 Thess. 2:13
 6. 1 Jn. 3:4
 7. 1 Jn. 5:3
 - vi. It is interesting to me that those who believe we do not have to obey the letter of the law use this passage (one of the letters of the law) to “prove” that we do not have to obey the letter of the law! If I do not have to obey the “letter of the law”, then why do I have to obey this “letter of the law” which teaches me that I must obey the “spirit of the law”? Confusing? Absolutely! Is this a hypocritical view? Without doubt! Why? Because it is not what the Bible teaches.

XXIX. 2 CORINTHIANS 4

- a. Because they are the ministers of this new testament, Paul and the others persevered in their teaching (“we faint not”) (1).
 - i. They renounced the hidden things of dishonesty (2).
 - ii. They did not walk in craftiness (2).
 - iii. They did not handle the word of God deceitfully (2).
 - iv. They commended themselves to others by the preaching of the word (2).
 - v. If any do not believe the gospel, it is because they choose to be lost, not because they did not hear the truth (5; cf. Rom. 10:18-21; cf. Mk. 4:11; Lk. 8:10).
- b. They did not preach themselves, but showed that Jesus was Lord and they were only servants of the Corinthians. It is our job given to us by God to get the message out in the world – to let the light shine before men (6).
- c. They had this treasure in earthen vessels that God would be glorified and not them. We have to remember that what endures is the word of God and not us. Our physical bodies will die, but God’s word goes on. What we have to suffer is worth it so God’s word can be made manifest (7-12).
 - i. Troubled (“to crowd, afflict”), but not distressed (“hem in closely”).
 - ii. Perplexed (“to have no way out, to be at a loss”), but not in despair (“utterly at a loss”).
 - iii. Persecuted (“persecute”), but not forsaken (“left behind”).
 - iv. Cast down (“thrown down”), but not destroyed (“destroy fully”).
 - v. Delivered unto death that the life of Christ might be manifest.
 - vi. While persecuted and facing death every day, they continued to preach the word that God may be glorified and the people may have the opportunity to go to Heaven.
- d. Their motivation is shown in verses 13-18.
 - i. Quoting Psa. 116:10, Paul shows that we speak that which we have heard (cf. Acts 4:19,20; 1 Kgs. 22:14).
 - ii. God will raise us up. Their trust in the resurrection gave them the drive they needed. They knew they would receive a glorious home in Heaven for their faithfulness.
 - iii. All that they did was so others could be saved and that God be more glorified by those who were saved.
 - iv. They persevered because their strength came from within (“inward man”) and their affliction was light and but for a moment. All that they suffered brought nothing but good to them.
 - v. They looked for that which was eternal and not that which was temporal.

XXX. 2 CORINTHIANS 5

- a. Paul’s purpose in life is seen in this chapter. It is summed up in verse 9 – *“Wherefore we labour, that, whether present or absent, we may be accepted of him”*.

- b. They had confidence that if their earthly body were destroyed, they would have a home with God (1).
- c. They strove to be righteous before God so they would be clothed with a heavenly home (2-4).
- d. Their blessed assurance was in God who had given them the earnest of the Spirit (5).
- e. They had not yet received the heavenly home (they walked by faith and not by sight), but were confident that they would be present with the Lord (6-9).
- f. Everyone must appear before the Judgment Seat of God and answer for that which they have done in the body (10).
 - i. Ecc. 12:14
 - ii. Matt. 12:36
 - iii. Jn. 5:28,29
 - iv. Rom. 2:6
 - v. Matt. 25
- g. Knowing therefore the terror (“alarm, fright”) of the Lord (11) –
 - i. We persuade men.
 - ii. We are made manifest unto God.
 - iii. We hope that we are manifest unto you.
- h. All that they did was to help the Corinthians, to give them an example to stand on (12,13).
- i. Because Christ had died for all, then it can be concluded that all were dead. If all who have obeyed Christ are now alive, then all should not live unto themselves, but for the one who died for them (14,15).
- j. The old man is gone, and we are all new creatures in Christ (16,17). We are not our own.
- k. Because God has reconciled us, he has given us the ministry of reconciliation. It is our work to go out and teach others the gospel to give them the opportunity to be reconciled to God. (18,19).
- l. We are ambassadors for Christ, and therefore we want all to be reconciled to Christ. This opportunity was given to us by Christ who gave himself for us (20,21). Paul continues to encourage the Corinthians to come back to God and stay faithful to Christ.
- m. When they were reconciled to God, God did not hold their sin against them (“not imputing their trespasses unto them”, vs. 19). God forgives when we repent (Jas. 5:16; 1 Jn. 1:9; Heb. 8:12; 10:17).

XXXI. 2 CORINTHIANS 6

- a. Paul begins this section by further encouraging the brethren to faithfulness; that they do nothing to bring shame on the work that is being done for Christ (1-3). In his instruction, he reminds them of what Isaiah had been told in Isa. 49:8 concerning God’s desire for the Gentiles to be saved (This is the first half of verse 2). He then points out that now is that time.

- b. Verse 3 should bring to our memories other passages that deal with not being hindrances to the work, but rather that men might see our good works and glorify God – Matt. 5:16; 1 Pet. 2:11,12; Tit. 2:5,8.
- c. Christians are to show themselves (“approving ourselves”) as the ministers of God. When? How often? In what ways? At what times? Note what Paul says in verses 3-10.
 - i. In much patience (“endurance”) -- always, constantly
 - ii. In afflictions (“pressure”) – regardless of how much pressure you face
 - iii. In necessities (“constraint, need”) – where there is a need
 - iv. In distresses (“calamity”) – even in the face of great problems either spiritual or physical
 - v. In stripes (“stroke, wound”) – when they beat you or hurt you in some way
 - vi. In imprisonments (“under guard”) – even in prison (cf. Acts 16:25)
 - vii. In tumults (“disorder, instability”) – even when things look a little uncertain
 - viii. In labors (“a cut, toil, pain”) – even when it hurts to do the work
 - ix. In watchings (“sleeplessness”) – even when you lack sleep
 - x. In fastings (“abstinence from food”) – even when you lack food to eat
 - xi. By pureness (“cleanness, blamelessness”) – keep yourself pure (cf. 1 Tim. 5:22)
 - xii. By knowledge (“knowing”) – with your knowledge of God’s word
 - xiii. By longsuffering (“fortitude”) – never wavering
 - xiv. By kindness (“gentleness, usefulness”) – showing yourself kind to others
 - xv. By the Holy Ghost – under the authority of Deity
 - xvi. By love unfeigned – with sincere love
 - xvii. By the word of truth – using the word of God
 - xviii. By the power of God – letting his word do its work (cf. Rom. 1:16)
 - xix. By the armor of righteousness – fully clothed in the armor of God (Eph. 6:11ff)
 - xx. By honor (“glory”) and dishonor (“disgrace”) – whether they praise us or hate us
 - xxi. By evil report (“defamation”) or good report (“praise”) – whether they uphold us or renounce us
 - xxii. Then he shows the contrast in our work –
 - 1. As deceivers, yet true – We will be viewed as liars, yet our word is true.
 - 2. As unknown, yet well known – We will be put off by men, but known by God.
 - 3. As dying, and, behold, we live – We may be killed, but in reality, we live with God.
 - 4. As chastened, and not killed – All that they can do to us cannot really kill us or the work that we do.

5. As sorrowful, yet always rejoicing – The contrast of Christianity is that while there is much that saddens us in the way people are, we continue to rejoice in the great blessings we have as Christians.
 6. As poor, yet making many rich – We may not have much ourselves, but we give many the great riches of God, a spiritual treasure (cf. 2 Cor. 4:7).
 7. As having nothing, yet possessing all things – We may be without physical possessions, but we possess the greatest home of all (cf. Heb. 12:28).
- d. The Corinthians had been their own worst enemies. They had been limited in their work because of their own problems (11-13), and Paul wanted them to quit limiting themselves and enlarge their effectiveness so they could receive the reward. The Corinthians in their hypocrisy had been a stumbling block, rather than a building block.
 - e. To enlarge or broaden their effectiveness, Paul next shows them that they cannot have the world and Christ also. (14-18)
 - i. They are not to be in an uneven yoke with unbelievers.
 1. What fellowship (“participation”) does righteousness have with unrighteousness?
 2. What communion (“partnership”) does light have with darkness?
 3. What concord (“accordance”) does Christ have with Belial?
 4. What part (“portion”) does a believer have with an infidel?
 5. What agreement (“deposition, or statement of sentiment”) does the temple of God have with idols?
 - a. We are the temple of God.
 - b. God dwells in us.
 - c. He is our God.
 - d. We are his people.
 - ii. They were to come out from among the heathen, and be separate from them (“to set off by boundary”). (17)
 - iii. They were not to touch the unclean thing and thus would be received by God (17). This reflects back to the Old Testament laws concerning uncleanness in which one who was unclean would be separated from the people and from God for a period of time (Read the book of Leviticus). Yet, the one who was unclean could be clean again if he purified himself (Num. 19:13). Likewise, as long as the Corinthians stayed in fellowship with the world, then they would be unclean. However if they would cease their fellowship with the world, turn themselves to God (purify themselves), then God would receive them.
 - iv. God would then be a Father to them and the church would be his sons and daughters.

XXXII. 2 CORINTHIANS 7

- a. Having this great promise, we are to cleanse ourselves from worldliness and come to the perfect holiness of God (1; 1 Pet. 1:15,16).
- b. Paul sincerely hoped that the Corinthians would receive this message, as he only wanted that which was best for them, the salvation of their souls (2,3).
- c. The coming of Titus had brought great comfort and joy to Paul (4-6).
- d. Titus had reported to Paul the repentance of the Corinthians. Something that had been hard for Paul to do and had brought great sorrow to him was now something that brought great joy to his life. The Corinthians had truly repented, which was brought about by their godly sorrow (7-11).
- e. What Paul had done he did with the proper motivation. While we seek the salvation of individuals, what really should motivate us is that all know that we care for all people and will do what is necessary to help them be saved (12).
- f. Paul was grateful to the Corinthians for how they had cared for Titus when he was with them. He was glad to say that all he had said about the Corinthians and the good they could do was seen by Titus. Titus was encouraged by them, and his love for them had increased (13-16).

XXXIII. CONCERNING FELLOWSHIP

- a. From the beginning, the church continued steadfastly in fellowship (Acts 2:42).
- b. A reading of Acts 2 – 4 will show that the church had all things common and supplied the needs of their brethren.
- c. Our fellowship with one another is dependent upon our walking in the light (1 Jn. 1:7). Therefore, we have no fellowship with those who are unfaithful.
- d. We are to have no fellowship with those who walk disorderly (2 Thess. 3:6).
- e. We are to avoid those who cause divisions or offences contrary to God's word (Rom. 16:17).
- f. One that is a heretic ("schismatic") we are to refuse (Tit. 3:10).
- g. We are not to even eat with a brother who is unfaithful (1 Cor. 5:11).
- h. We are to have fellowship with Christ (1 Cor. 1:9).
- i. We are to have no fellowship with devils (1 Cor. 10:20).
- j. We are to have fellowship in the work of Christ (2 Cor. 8:4; Gal. 2:9; Phil. 1:5).
- k. We are to have no fellowship with the unfruitful works of darkness (Eph. 5:11).
- l. We are not to be partakers with that which is evil (Eph. 5:7).
- m. We are to have fellowship with the sufferings of Christ (Phil. 3:10).
- n. If we walk in darkness, we have no fellowship with God (1 Jn. 1:6).

XXXIV. 2 CORINTHIANS 8

- a. In chapters 8 and 9, Paul is going to speak of the privilege we have to give.
- b. He uses the Macedonia brethren as examples of the proper attitude in giving (1-7).
 - i. They were liberal givers in times of distress.
 - ii. They gave beyond their power.
 - iii. They were anxious to help.
 - iv. They did more than we hoped.
 - v. They first gave themselves to the Lord and to us.
 - vi. The Corinthians were to follow the example of the Macedonians.
- c. In their giving, they would prove the sincerity of their love (8).
- d. Christ is our example in giving (9).
- e. They were to show their willingness to give by their actions (10,11).
- f. It is not the amount that God measures. If the heart is right, God accepts the offering (12; cf. Lk. 21:1-4).
- g. Giving is reciprocal. You abound now, so help those in need. They then can help you when you are in need and they abound (13-15; cf. Acts 2:45; 4:34).
- h. The wisdom of proving oneself honest (16-24).
 - i. They sent with the money a brother whose faithfulness was well-known throughout the churches (18,19).
 - ii. We made sure all would know we were honest (20,21).
 - iii. We sent another brother who had been proved to be diligent (22).
 - iv. Titus is unquestioned as my partner and fellow-helper (23).
 - v. The Corinthians were to entrust the monies into the hands of these men (24).

XXXV. 2 CORINTHIANS 9

- a. Paul has confidence the Corinthians will do the right thing, but is sending brethren ahead of himself to make sure they are ready (1-5).
- b. Paul wanted their gift to be a matter of bounty (“largess”) and not as of covetousness (“greedy; stingy”) (5).
- c. Principles of giving (6,7).
 - i. We reap what we sow.
 - ii. We are to give as we have purposed (“to choose before another thing; intend”) in our hearts.
 - iii. We are not to give grudgingly.
 - iv. We are not to give of necessity (“because we have to”).
 - v. God loves a cheerful giver.
- d. The blessings of giving.
 - i. God is able to make all grace abound towards you (8).
 - ii. We will have all sufficiency in all things (8).
 - iii. We will be able to abound to every good work (8-10).
 - iv. We will be enriched in everything (11).
 - v. It causes thanksgiving to God (11).

- vi. It supplies the needs of the saints (12).
- vii. It causes thanksgiving to God (12).
- viii. It shows our subjection to the gospel of Christ (13).
- ix. It causes gratefulness in others (14).
- e. Our motivation for giving – God’s unspeakable gift (15).
- f. Examples of proper giving.
 - i. Ex. 36:1-7
 - ii. Acts 2:44,45
 - iii. Acts 4:34,35
 - iv. Acts 11:29,30
- g. Examples of improper giving
 - i. Mal. 1:7-9
 - ii. Mal. 3:8-12
 - iii. Acts 5:1-11

XXXVI. 2 CORINTHIANS 10

- a. In this chapter, Paul has to defend himself to the Corinthians. Paul’s work was often hindered by those who would speak against him personally. They would question his being an apostle or his authority. At least in part, they even questioned his ability to speak and his bodily presence. He apparently did not have the look of an authority figure.
- b. Paul also reminds the Corinthians what their work is. While Paul may not have the look (from the world’s viewpoint) of a great soldier, they had to remember that his work was not to fight a carnal war, but was to fight the good fight of faith (cf. 2 Tim. 4:7; 1 Tim. 6:12).
- c. Too often people make judgments about things and about people by comparing them to their own “standards”. What they believe in their minds is what is right, as far as they are concerned. If people do not match up to their “standards”, then they do not have to listen to that person. Those who make these kind of comparisons are not wise (2 Cor. 10:12).
- d. Paul desires to come to them and not have to rebuke anyone but he realizes that there is a need to oppose those who oppose God. In their presence, Paul was humble among them (“base”), but now that he is away from them he is bold toward them {This word “bold” is the word that more reflects the attitude rather than the action. Paul feels strongly for them and desires their good. We would probably use the term “emboldened” for this idea.} (1).
- e. A different word for “bold” is used in verse 2 when Paul said he would be bold toward some when he comes to them. This word deals more with the action than the feeling. In other words, Paul will strongly oppose those who teach that Paul and the others walked according to the flesh.
- f. Even though Christians live in the world, their warfare is not like those of the flesh. The work of the church is a warfare that involves the defeating of those who work against God. It is a spiritual warfare, not a carnal warfare. Verses 3 – 7 teach us the following:
 - i. We do not war after the flesh.

- ii. Our weapons are not carnal.
 - iii. Our weapons are mighty through God.
 - iv. We pull down strong holds (i.e., demolish those things which strongly oppose God).
 - v. We cast down imaginations (i.e., demolish that knowledge that opposes God).
 - vi. We cast down every high thing which vaunts itself against the knowledge of God (The term “high thing” used here indicates a barrier. Paul is teaching that we destroy those barriers that oppose the knowledge of God. These are the ones who arrogantly present themselves as more knowledgeable than God.).
 - vii. We bring into captivity every thought to the obedience of Christ. Our work is to bring people to Christ, to oppose that which would cause others to stray from the fold.
 - viii. We are in readiness to revenge (“retaliate, punish, vindicate, avenge”) all disobedience. We defeat disobedience by bringing people to obedience.
- g. Paul has to defend his authority to the Corinthians.
- i. Some at Corinth were judging Paul by his outward appearance (7). This should never be done (cf. Jn. 7:24), as all who are in Christ are equal.
 - ii. Paul could have boasted more concerning his authority but he did not want to terrify them by his writing. He did remind them that what he had been given by God was for their edification, not for their destruction (8,9). Even though he had to be hard at times, he did not do so to work against them but rather to save their souls.
 - iii. Some had said that Paul was bold in his letters but weak in the flesh (10). That is, Paul would not be so bold if he were among them. However, Paul says that what they see in his writings is what they will get when he is among them (11). This is a great lesson for us – be strong for Christ in the presence of those who need to be rebuked. It is easy to write a letter and be bold when distance separates us. It is not as easy when we are face to face with someone. However, we must stand strong at all times.
 - iv. Paul cautions them about using themselves as the measure of right and wrong. Those who do so are not wise (12).
 - v. Paul reminds them of the work that he did among them. He is not going to boast about what others have done, but rather concentrate on the work they have done. He had preached the gospel among them, and hoped that their faith would be enlarged and they would help Paul in his preaching of the gospel (13-15). He wanted to go into areas where none had gone before (16).
 - vi. A reminder to all –
 1. If you wish to glory, glory in the Lord (17).
 2. The only commendation that counts is God’s commendation (18).

XXXVII. 2 CORINTHIANS 11

- a. Paul had a great desire for the salvation of the Corinthians. He had spent much time in working with them and was concerned that the world was beginning to over take them. He wanted them to be pure before Christ (1,2) and not be beguiled by the Devil (3).
- b. The Corinthians had fallen into the trap of listening to false teachers (4). They would have to contend with these, but they must never allow them to pull them away from Christ.
- c. In verses 5-12, Paul shows that he could have been paid by them, but chose not to lest some among them use this against Paul. Paul was supported in his work by those outside of Corinth. When he had needs, he did not ask the Corinthians for help, but the brethren from Macedonia supplied these needs. He chose not to take money from them, not because he did not love them (11), but to not allow any stumbling blocks to be cast in the way of his work. They could never say that Paul was just doing this for the money.
- d. Those who oppose the work which Paul is doing are described as follows (13-15).
 - i. False apostles (cf. description in 2 Pet. 2 and Jude)
 - ii. Deceitful workers
 - iii. Transform (“disguise”) themselves into the apostles of Christ like their leader, the Devil, who transforms himself into an angel of light.
 - iv. They will reap what they have sown.
 - v. Compare the description and work of false teachers in 2 Pet. 2 and Jude.
- e. Even though many viewed Paul as a fool, the Corinthians were encouraged to accept Paul who would have to boast of himself a little to defend himself against those who oppose him (16-18).
- f. The Corinthians suffered (“were bold against”) those who would oppress them, because they themselves were wise (19,20).
- g. Are Paul’s opponents greater than he? Here is his defense (21-33).
 - i. I am as much a Hebrew as they.
 - ii. I am as much an Israelite as they.
 - iii. I am as much a seed of Abraham as they.
 - iv. I am as a much a minister of Christ as they.
 - v. I was in labors more abundant.
 - vi. I was in stripes above measure.
 - vii. I was in prisons more frequent.
 - viii. I was in deaths (perils) often.
 - ix. I received 39 stripes on five occasions.
 - x. I was beaten with rods on three occasions.
 - xi. I was stoned once.
 - xii. I was shipwrecked three times.
 - xiii. I was in the deep a night and a day.
 - xiv. I journeyed often.

- xv. I was in perils
 - 1. In the waters.
 - 2. Of robbers,
 - 3. By my own countrymen.
 - 4. By the heathen.
 - 5. In the city.
 - 6. In the wilderness.
 - 7. In the sea.
 - 8. Among false brethren.
- xvi. I was in weariness (“toil”) and painfulness (“sorrows”).
- xvii. I was in watchings (“sleeplessness”) often.
- xviii. I was in hunger and thirst.
- xix. I was in fastings often.
- xx. I was in the cold and in nakedness (“not attired as he wished”).
- xxi. I had the daily care of the churches weighing upon me.
- xxii. When there were those who were weak (“feeble”), Paul was there for them. When there were those who stumbled in their faith (“offended”), Paul was ready to help them. He burned in his soul on their behalf (29).
- xxiii. Paul would only glory in his sufferings (30). God knew he told the truth (31).
- xxiv. Paul had to escape Damascus with his life (32,33).

XXXVIII. 2 CORINTHIANS 12

- a. In chapters 12 and 13, Paul expresses the great love he has for them, which has been shown in his actions.
 - i. “For I seek not yours, but you” (12:14).
 - ii. “And I will very gladly spend and be spent for you” (12:15).
 - iii. “For we are glad when we are weak, and ye are strong” (13:9).
 - iv. “And this we also wish, even your perfection” (13:9).
- b. Paul begins his discussion in this section of the book by talking about the revelations he had received. Paul is the one he is talking about in 12:1-9. He cites a vision he had some 14 years ago that gave him a look into Paradise (“the third heaven” – Heaven where God is was one; the heavens where stars shine is the second one; Paradise was the third.). Of this person, Paul will glory, but not of himself in the flesh.
- c. To keep Paul humble, he had a thorn in the flesh (12:7) for which he sought the Lord to remove this but he was told that God’s grace was sufficient for him (12:8,9).
- d. Paul will therefore glory in his infirmities that God may be glorified (12:9; cf. 4:7).
- e. In verse 10 of this chapter, Paul rejoiced that he was able to suffer as a Christian. Things that many Christians would allow to separate them from Christ, Paul endured that he may be strong for Christ. What did he suffer?
 - i. Infirmities – “feebleness, malady”
 - ii. In reproaches – “insolence, insult”

- iii. In necessities – “distress”
- iv. In persecutions – “persecution”
- v. In distresses – “calamity, anguish”
- f. It was because the Corinthians doubted Paul’s apostleship that he was forced to defend himself. They should have known because they had seen the miracles Paul performed (12:10,11; cf. Heb. 2:3,4; Mk. 16:17ff).
- g. The Corinthians proved to be a difficult group to work with in some ways. Although Paul would gladly give himself for them, the more he loved them, the less they loved Paul (12:15).
- h. Paul’s work among them had been shrewd and they had been caught by Paul. Paul did not deceive them, but worked wisely among them and led them to an understanding of the Truth (12:16).
- i. All that Paul did among the Corinthians and in the letters he wrote to them, he did for their edification (12:19).
- j. Paul wanted to come to them and not find evil among them. He warns them against certain sins that had been among them. He did not want to be ashamed of them when he came among them (12:20,21).
 - i. Debates – “quarrel, wrangling”
 - ii. Envyings – “envy”
 - iii. Wraths – “fierceness, indignation”
 - iv. Strifes – “faction”
 - v. Backbitings – “defamation”
 - vi. Whisperings – “a secret detraction, slander”
 - vii. Swellings – “haughtiness”
 - viii. Tumults – “instability, disorder”

XXXIX. 2 CORINTHIANS 13

- a. When Paul comes to Corinth this third time, he will not spare those who are in sin. What Paul had taught them and had done among them was by the power of God, and was not from man (1-4).
- b. The Corinthians must make certain they are in the faith. They were to examine (“test, scrutinize”) themselves. They were to prove (“approve”) themselves. Christians are to be examiners:
 - i. 1 Thess. 5:21
 - ii. 1 Jn. 4:1
 - iii. Col. 2:8
 - iv. 2 Pet. 3:17
 - v. Jude – The whole point of this book and 2 Pet. 2 is to warn against false teachers.
- c. If Christ is not in them, they are reprobates (“unapproved, rejected”). Even if Paul and the others are rejected by man, Paul wants the Corinthians to be approved by God (5-7). Paul was a selfless person, desiring only the salvation of others even if others hated him because of it (8,9).
- d. Paul did not desire to hurt them in any way, but would use sharpness if needed to bring them to perfection (10).

- e. In his closing remarks, Paul teaches them how to have God on their side (11,12).
 - i. Be perfect
 - ii. Be of good comfort
 - iii. Be of one mind
 - iv. Live in peace
 - v. Greet one another with a holy kiss (Look forward to and enjoy being with one another; cf Rom. 16:16).

XL. A STUDY OF THE DEVIL AND HIS WORK

- a. Five times in 1 and 2 Corinthians, Satan is mentioned (1 Cor. 5:5; 7:5; 2 Cor. 2:11; 11:14; 12:7).
- b. Specifically, in 2 Cor. 2:11, we are warned to be aware of the devices of Satan.
- c. It is evident that the Devil is at work in the congregation at Corinth. He has spread division throughout the congregation, and is working on destroying this congregation. And, the Corinthians were playing into his hands.
- d. The Corinthians had to be reminded that Satan will disguise himself as an angel of light (2 Cor. 11:14).
- e. Satan is still active today in working to destroy congregations, therefore it is necessary for us to be warned about him and stand against him. Many today are playing into the hands of the Devil and need to be reminded of his work.
- f. What are the designations of the Devil in the Bible?
 - i. Satan
 - 1. In the Old Testament, it is a word that means “an opponent”.
 - 2. In the New Testament, it is a word that means “the accuser”.
 - 3. Satan is first used in Job 1:6 and last in Rev. 20:7. In total, it appears in 50 verses in the Bible.
 - ii. Devil
 - 1. This word only appears in the New Testament.
 - 2. It is from a word that means “a traducer” (One who speaks falsely of, misrepresents; betrays; or violates.)
 - 3. Devil is first used in Matt. 4:1 and last in Rev. 20:10. In total, it appears in 57 verses in the Bible.
 - iii. Dragon
 - 1. It is from a word that means “a serpent”, which is the first way the Devil is represented in the Bible (Gen. 3).
 - 2. Every use of this word in Rev. 12 refers to the Devil, as he makes war against God’s people and Jesus Christ.
 - 3. In Rev. 12:9 and 20:2, it is clearly shown that this dragon is the Devil.

- iv. The word “Lucifer”, which only appears one time in the Bible (Isa. 14:12), does not refer to Satan, but to the king of Babylon. Lucifer means “the morning star” and is used of the king of Babylon to express how his glory had fallen – from bright star to humbled king. See Isa. 14:4 for reference to king of Babylon.
- g. What is the origin of the Devil?
 - i. Much study has been put into trying to explain where the Devil came from. Many an argument has been had between brethren over this subject.
 - ii. The fact of the matter is – the Bible does not tell us anything about the origin of the Devil.
 - iii. We can know that God did not create the Devil evil. God is good (Matt. 19:17), does not tempt men with evil (Jas. 1:13), and cannot stand evil (Hab. 1:13).
 - iv. In the Bible, every time we see the Devil, he is the Devil. His origin is never discussed.
 - v. Therefore, we should spend no time in discussing what God has not revealed, lest we find ourselves in “unlearned and foolish questions which gender strife” (2 Tim. 2:23; Tit. 3:9).
- h. What are some appearances of the Devil?
 - i. In Gen. 3, the Devil works to tempt Eve and brings about the fall of man (cf. 1 Tim. 2:14; 2 Cor. 11:3).
 - ii. In Job, the Devil appears on two occasions with the attempt to cause the fall of Job (Job 1, 2), and fails.
 - iii. In Matt. 4, the Devil tempts Jesus Christ and works to get Jesus to worship him. But he cannot do so.
 - iv. There are many references in the Bible that show clearly that the Devil works to cause people to be lost.
- i. What are the warnings against the Devil?
 - i. He goes about as a roaring lion to devour (1 Pet. 5:8; cf. Job 1:7; 2:2). Therefore, be sober (“abstain from wine; watch”) and vigilant (“to keep awake”). Always be alert and on guard.
 - ii. Do not be ignorant of his devices (“perception, purpose”). We do not want him to get an advantage (“to defraud; to make a gain”) on us (2 Cor. 2:11).
 - iii. He is the father of lies (Jn. 8:44).
 - iv. He is a murderer from the beginning (Jn. 8:44). This passage of scripture certainly should help us to understand that we should have nothing to do with the Devil.
- j. How does the Devil work?
 - i. He allows people to think they are doing good when they are not (Matt. 7:22,23; 16:21-23).
 - ii. He disguises himself as an angel of light (2 Cor. 11:14,15).
 - iii. He works subtly within a congregation (2 Pet. 2; Jude).
 - iv. He tempts us in our weak moments (1 Cor. 7:5).
 - v. He allows pride to take over and condemn us (1 Tim. 3:6).

- vi. He allows us to become discouraged and tired of the work (Gal. 5:7,8; 6:9).
- k. What are the Devil's tools?
 - i. 1 Cor. 6:9,10
 - ii. 2 Cor. 12:20
 - iii. Gal. 5:19-21
 - iv. 2 Tim. 3:1-5
 - v. Rom. 1:18-32
- l. What defeats the Devil?
 - i. Matt. 4:1-11 – Scripture defeats the Devil.
 - ii. Rom. 8:35-39 – Constant faithfulness defeats the Devil (cf. Rev. 2:10).
 - iii. Eph. 4:27 – Not giving him a place to stay (cf. Matt. 12:44,45)
 - iv. 1 Pet. 5:9 – Resist him steadfastly in the faith (Jas. 4:7)
 - v. Eph. 6:10ff – Using the whole armor of God
 - vi. Phil. 4:6,7 – Prayer
 - vii. 1 Pet. 4:19 – Commit our souls to God
- m. What is the end of the Devil?
 - i. Matt. 25:41
 - ii. 2 Pet. 2:4
 - iii. Jude 6
 - iv. Rev. 20:10

XLI. A REVIEW OF 1 AND 2 CORINTHIANS

- a. Paul addresses these two books to the church at Corinth to handle several problems present in the congregation.
- b. A lack of unity has been brought about because of these problems (1 Cor. 1:10), and they are encouraged to get back to the unity that God desires.
- c. With each problem addressed, Paul gave them the solution to the problem. The problems we face in the church today were present at Corinth – marriage, divorce, fornication, going to court, pride, not placing others first, problems with worship. Thus, we have Biblical guidelines for how to handle these problems.
- d. The church at Corinth is a stark contrast to the church at Jerusalem at its beginning. In Jerusalem, they were of one mind, had all things common, and worked together to spread the gospel (Acts 2-4). At Corinth, they were divided, selfish, and working against themselves. The church in Jerusalem grew; the church in Corinth was destroying itself.
- e. Although the church at Corinth was located in a very pagan town, Paul does not allow them to think that this is an excuse for being evil. In fact, they were to come out from among the world and be separate (2 Cor. 6:17,18). They were to have no fellowship with those things which were contrary to the will of God (2 Cor. 6:14-16).
- f. Paul wanted them to understand that the measurement of right and wrong is not found within themselves (2 Cor. 10:12), but it is the one the Lord commends that will be approved (2 Cor. 10:18).

- g. In the first 2 chapters of 1 Corinthians, Paul teaches them to not follow the wisdom of men, that is, man's reasoning. God's wisdom is superior to man's wisdom, and is the only wisdom that matters.
- h. The one great lesson that Corinth had to learn is found in 1 Cor. 10:24 – *“Let no man seek his own, but every man another's wealth”*.
- i. A summary review of each chapter:
 - i. 1 Cor. 1 – There would be no divisions among them.
 - ii. 1 Cor. 2 – Speak the wisdom of God
 - iii. 1 Cor. 3 – Build upon the foundation of Jesus Christ
 - iv. 1 Cor. 4 – The apostles were the examples the Corinthians should follow
 - v. 1 Cor. 5 – A little leaven leavens the whole lump
 - vi. 1 Cor. 6 – Do not take one another to court
 - vii. 1 Cor. 7 – Properly handle marriage issues
 - viii. 1 Cor. 8 – Do not let your opinions cost another their soul
 - ix. 1 Cor. 9 – Woe unto me if I preach not the gospel
 - x. 1 Cor. 10 – Take heed lest you fall
 - xi. 1 Cor. 11 – Follow God's pattern
 - xii. 1 Cor. 12 – We are one body
 - xiii. 1 Cor. 13 – Love must be the guiding force in all that we do
 - xiv. 1 Cor. 14 – Worship God in spirit and in truth
 - xv. 1 Cor. 15 – The importance of the resurrection
 - xvi. 1 Cor. 16 – Watch, stand fast in the faith, be mature, and be strong
 - xvii. 2 Cor. 1 – Help one another
 - xviii. 2 Cor. 2 – Do not corrupt the word of God
 - xix. 2 Cor. 3 – The hope we have in the new law
 - xx. 2 Cor. 4 – We faint not
 - xxi. 2 Cor. 5 – We must appear before the Judgment Seat
 - xxii. 2 Cor. 6 – Come out from among them and be separate
 - xxiii. 2 Cor. 7 – Godly sorrow brings repentance
 - xxiv. 2 Cor. 8 – First give your own selves
 - xxv. 2 Cor. 9 – Thanks be to God for his unspeakable gift.
 - xxvi. 2 Cor. 10 – The spiritual warfare
 - xxvii. 2 Cor. 11 – Follow the faithful, not those who appear to be faithful
 - xxviii. 2 Cor. 12 – Paul's example of godly living
 - xxix. 2 Cor. 13 – Examine yourselves whether you are in the faith.
- j. The letters to the Corinthians cause us to be both sad and glad. In the first letter, we see so many problems that cause the faithful to be sad that such a condition could exist in the body of Christ. Yet, in the second letter, we see some changes for the better which brings rejoicing to our lives.
- k. We should also understand from these letters how our actions affect so many others. Beside Paul and those with him, the Corinthians would have an effect upon the church at Macedonia. Often, we think we live on an island alone and none other is affected by our actions. However, this is not the case. We will have a lasting effect upon our families, our friends, our co-workers, and other congregations of God's people.

XLII. SOME QUESTIONS ON THE BACKGROUND OF THE BOOKS

- a. Corinth was located in what Roman province? Achaia
- b. The books were written about what date? 57 a.d.
- c. In what chapter in the Bible do we read of Paul first coming to Corinth? Acts 18
- d. Name two of the three harbors that served Corinth? Cenchrea, Schoenus, Lechaem
- e. Which city was Corinth's biggest rival? Athens
- f. Who was the chief god of Corinth? Poseidon
- g. Who is the deputy of Achaia mentioned in Acts 18? Gallio
- h. Like the Olympics, what games were held at Corinth? Isthmian Games
- i. Who wrote these books? Paul
- j. The letters were written to whom? The church of God at Corinth

XLIII. SOME QUESTIONS ON 1ST CORINTHIANS

- a. In 1 Cor. 1:10, what three "sames" did Paul want them to have at Corinth? Speak the same thing, same mind, same judgment
- b. What had God determined that he would use to save them that believe? The foolishness of preaching (1:21)
- c. According to chapter 2, what had Paul determined to know among them? Jesus Christ and him crucified (2)
- d. If the people had truly understood Jesus, would they have crucified him? No (2:8)
- e. Who planted, who watered, and who gave the increase according to 3:6? Paul, Apollos, God
- f. What will God do to those who defile the temple of God? Destroy them (3:17)
- g. What is required of stewards? That they be faithful (4:2)
- h. The apostles were what for Christ's sake? Fools (4:10)
- i. A little leaven does what? Leavens the whole lump (5:6)
- j. In 5:7, Jesus is described as our what? Passover
- k. Where did Paul say they should be able to find one who can judge in matters between brethren? Among the church (6:5)
- l. The Corinthians were to glorify God in their what? Bodies (6:20)
- m. What is one of the purposes of marriage as given in 7:2? To prevent fornication
- n. If an unbelieving mate is willing to dwell with the believing mate, what is the obligation of the believing mate? Let them not put their mate away (7:12,13)
- o. Does meat commend us to God? No (8:8)
- p. What did Paul say he would not do as long as the world stands if it caused his brother to offend? Eat meat (8:13)

- q. Paul said “woe is unto me, if I _____? Preach not the gospel (9:16)
- r. Why did Paul bring his body into subjection? Lest he be a castaway (9:27)
- s. Let him that thinks he stands, take heed lest what happen? He fall (10:12)
- t. We are to do all that we do to bring glory to whom? God (10:31)
- u. What is the chain of authority given by God in 11:3? God, Christ, man, woman
- v. Why do we take the Lord’s Supper? To commemorate the death of Christ until he come (11:26)
- w. We have been baptized into what? One body (12:13)
- x. We are many members but one what? Body (12:20)
- y. What do I have if love is not the motivating factor in what I do? Nothing (13:1-3)
- z. What three things abide at the end of chapter 13? Faith, hope, love
- aa. Tongues are for a sign to whom? Unbelievers (14:22)
- bb. Let all things be done how? Decently and in order (14:40)
- cc. By what means was Paul what he was? The grace of God (15:10)
- dd. At the end, what will Jesus deliver to the Father? The kingdom (15:24)
- ee. Where was Paul going to stay until Pentecost? Ephesus (16:8)
- ff. All things are to be done with what? Charity (16:14)

XLIV. SOME QUESTIONS ON 2ND CORINTHIANS

- a. The Corinthians had helped Paul with their what? Prayers (1:11)
- b. We have been sealed with what? The Holy Spirit (1:22)
- c. We are not to be ignorant of what according to 2:11? The devices of Satan
- d. “But as of God, in the sight of God speak we in _____”? Christ (2:17)
- e. The Corinthians were Paul’s epistle written where? In our hearts (3:2)
- f. The Old Law is described as the ministration of what in 3:7? Death
- g. Paul said that they did not preach themselves, but whom? Christ Jesus the Lord (4:5)
- h. We have this treasure in what kind of vessels? Earthen (4:7)
- i. Where will all men appear? Before the judgment seat of Christ (5:10)
- j. If one is in Christ, they are what? New creatures (5:17)
- k. We are to approve ourselves as the ministers of whom? God (6:4)
- l. We are to come out of the world and be what? Separate (6:17)
- m. What kind of sorrow brings repentance? Godly sorrow (7:10)
- n. The sorrow of the world brings what? Death (7:10)
- o. The Macedonians serve as our example in giving because they first gave what? Themselves to the Lord (8:5)
- p. We are to provide honest things in the sight of whom? God and man (8:21)
- q. What kind of giver does God love? Cheerful (9:7)

- r. What did God give that serves as the proper motivation for our giving? Christ (9:15)
- s. Are our weapons of warfare carnal? No (10:4)
- t. Are we to measure ourselves by ourselves? No (10:12)
- u. How does Satan make himself look to us? An angel of light (11:14)
- v. Besides all the things which Paul had suffered for Christ, what was upon Paul's mind daily? The care of all the churches (11:28)
- w. What did Paul have that kept him humble? A thorn in the flesh (12:7)
- x. Why did Paul do all that he did for the Corinthians? For their edification (12:19)
- y. We are to examine ourselves to make certain of what? That we are in the faith (13:5)
- z. "For we can do nothing against the truth, but _____ the truth."
For (13:8)